Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

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CHRISTIAN WEEKLY

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Flowers . . . all year round

Report for Youth Evangelism Society

by Rev. R. PRAAMSMA, Secretary

One of the surprises of springtime is the wealth of flowers suddenly covering the fields. Quite unexpectedly the little coloured heads pop up and can be seen everywhere. Flowers, however, cannot be confined to a certain season. The florist is quite busy around Easter, Mother's Day and Thanksgiving; the sensitive husband knows that his wife likes a nice bouquet of flowers, once in a while . . . all year round.

Many precious children were trusted to our care this past summer. V.B.S. was held all throughout the land. I have the greatest admiration for busy mothers and lovely girls who took up the challenge to teach so many children. But now . . . what next? Regular school is starting again and the Vacation Bible School tends to be forgotten until next year.

We have a courageous lady in the church (of course she is not the only one). One V.B.S. morning she took the boldness to explain to "the whole gang" the Sunflower program. She addressed all the 140 children gathered in the church for the opening devotions. The result is that we have 35 children enlisted now for the coming season, which means an increase of more than 100%. 35 Children entrusted to our care with whom we hope to rejoice in the Lord . . . all year round. Children are like flowers, they need continual care. I am happy with our Sunflower clubs for unchurched girls, resulting in many cases from the diligent efforts of those involved in V.B.S.

—

Just a few features of the programs sponsored by Youth Evangelism Society. The Sunflower and the Compass Clubs.

It is a program for the whole congregation

It is not just the work of a few experts who are quite involved. Teachers and helpers are needed, but also an auxiliary. This dictionary word indicates that some ladies render help-services, like preparing of badges, serving of tea, peeling of potatoes, etc. Drivers are needed for the transportation of the girls. Quite often the congregation is invited to the social events of the Sunflowers to meet the parents of the girls.

Blessings can also be reaped by the whole congregation (children joining church clubs, Junior Choir, Catechism Classes and churches). This is not just theory, but in those places here the clubs have been established the longest these blessings do take place.

According to the Church Order evangelism is the concern of **the whole church.**

"In fulfilling this mandate (the great commission), each consistory shall stimulate the members of the congregation to be witnesses for Christ in word and deed". Art. 75b (first part)

It is a program for the whole child

The Baptist prooftext method (with all its good points) is not applied but we are cautious to approach the child in a thoroughly reformed way. The Bible story occupies the central part of the program but crafts, games, sports, music, special activities are also integral parts of our approch. The reformed approach is aimed at the mature man, who will give a mature answer to Jesus Christ.

The constitution reads "It is the aim of YES that these youngsters be accompanied and guided through the years of 8 to approx. 18 towards a mature Christian response to the Grace of God in Jesus Christ, His Son". That's the reason why the telling of a Bible story will not suffice. During the clubhours we have to live in love with that child that quite often does not have a very positive homelife (no routine, no discipline, parents separated). Here the crafts and the games enter into the picture as a part of the compassionate ministry which Jesus Christ does recommend.

To quote art. 73 of the Church Order once more:

"In fulfilling this mandate, each consistory shall stimulate the members of the congregation to be witnesses for Christ in word and deed." The witness for Christ is not with words only.

This work needs the support of the whole church and of all classes involved

Blessings abound. At least a thousand girls go to the clubs from week to week, but an efficient program is still a wishdream. The first Sunflower clubs have now been organized in Grand Rapids (in a negro area) and the interest in Western Canada to start this clubwork is growing. This means, however, that our fieldworker, Miss Sarah Colenbrander, is quite busy. The other day she had a dream; at least going by one of her letters I concluded that Sarah dreamt about a two-headed monster. "At times I wish there were 48 hours in a day or having 2 heads functioning simultaneously." The preparation of Check Point, the 40-page evangelism quarterly, the giving of courses, the travelling to new clubs, the establishing of new contacts — well you can do only so much.

—

At the moment that you are reading these lines one of our classes will consider to withdraw its classical support for the year 1971. That is classis Hamilton, meeting on September 16 and we do need its financial support for survival's sake.

—

An area of vital concern is communications. The theme of the annual conference to be held in the Rehoboth Chr. Ref. Church in Toronto September 19 will take up this subject. Speakers will center their attention around communication with the world and communication with youth through music.

Pray for our teenwork. Some teenclubs are established, but the further development is largely dependent upon a good program for the Compass boys.

—

Pray for us

"Please Lord, open the windows of our church to the world.

Please Lord, I am so depressed at times, give me some flowers . . . all year round.

For Jesus' sake Amen."

RES Interim Committee Registers Satisfaction with Discussion on Race Relations Between Dutch and South African Churches

(Grand Rapids, Michigan) The RES Interim Committee at its meeting in Amersfoort, the Netherlands took note of the exchange of delegates and letters between the Reformed Churches in the Netherlands and three RES churches in South Africa concerning race relations. The South African churches are the Dutch Reformed Church in South Africa, the Reformed Church in South Africa, and the Reformed Church in Africa (Bantu). It was decided to write the churches to commend them for their efforts to further the cause of biblical relations between the races.

In his report to the Interim Committee, the General Secretary noted progress by several RES churches to test conditions in their churches and countries concerning race relations in the light of the 1968 RES resolutions on race.

Plans have been laid to hold a regional conference on race relations in Southern Africa in April, 1971. The RES churches in Southern Africa comprise three white denominations and five non-white churches. The Reformed Churches of Australia appointed a committee, in response to the same proposal, to make a special study of the Australian policy on immigration and of the treatment of aborigines and of non-European minorities in that continent.

In North America the Christian Reformed Church and the Orthodox Presbyterian Church responded favorably to a request of the General Secretary that they participate in a conference on race relations in the near future. The Reformed Presbyterian Church will consider the proposal this month. Prospects are good that this conference on race will be held on time for a report to be incorporated into the printed agenda of the 1972 RES. (RES)

STRIKING CONTRAST

Man calls sin an accident;
God calls it an abomination.
Man calls sin a blunder;
God calls it blindness.
Man calls sin a chance;
God calls it a choice.
Man calls sin a defect;
God calls it a disease.
Man calls sin an error;
God calls it enmity.
Man calls sin an infirmity;
God calls it iniquity.
Man calls sin fascination;
God calls it fatality.
Man calls sin a luxury;
God calls it leprosy.
Man calls sin a liberty;
God calls it lawlessness.
Man calls sin a trifle;
God calls it a tragedy.
Man calls sin a mistake;
God calls it madness.
Man calls sin a weakness;
God calls it wilfulness.

— Anonymous.

DRUMS OF PERFUME with big spray nozzles set outside four homes in Acton downwind from Beardmore tannery, which emits an odor like that of rotten eggs. The smell is "part of the business, the same as manure is to farming," a tannery spokesman says, but, "we plan to have the odor buried by the end of the year." Meanwhile, it's provided perfume barrels to cover up the smell.

Let's give C.C. a further boost!

During the summer months we have kept quiet. If people were not busy with their holidays, their farm may have asked their full attention.

However, in the meantime we kept on struggling to keep Calvinist-Contact above water. The increase in postal rates has knocked our budget completely off its feet. The only solution to overcome the difficulties, it seems to us, is a significant increase in subscriptions, since Calvinist-Contact does not get any support from any church or organization.

Some time ago we mentioned that an increase of 1500 new subscriptions was necessary to cover the drastically increased cost of mailing. So far we gained some 700 new subscriptions. The last two weeks brought us 90 new subscribers. We are thankful for this but it is clear that we are not even halfway.

Let's give it a boost. Let's together keep our christian weekly alive. If every subscriber would sent us a new subscription, we would be out of trouble. May we count on you? A nice little book is waiting for you as a reward.

CAMPUS MINISTRY REPORT

Universities in Canada are registering students right now; soon classes will begin again. Many Christian young people who attend the public universities will be in a difficult spot. Right at the moment when their faith is challenged very strongly, and when they have to find themselves as Christian students within this entirely new and disturbing setting, they are frequently also cut off from Christian fellowship and guidance.

In the campus ministry program the church tries to be of some help to its students, while at the same time attempting to reach those other searching young people with the Good News of Christ. This year it has been possible for the Christian Reformed Board of Home Missions to add besides the campus ministry in Toronto and Hamilton **a new campus pastor in London, Ontario**, the Rev. John VanTil, who comes to the work with experience gained at Ferris in Big Rapids, Mich. At the same time, applications from Hamilton for a full-time campus pastor, and from Kingston and Guelph, could not be granted for lack of money. So in these places as well as in the many other university cities in Canada the work with students will continue to be carried on by local church committees and by the student clubs, such as the Christian Perspective Clubs of the Federation of Christian University Students.

It is vitally important that those working with students know that students are coming. Most universities do not bother asking about a student's church affiliation any more. If the home church does not ask someone to introduce their students around, it can take a lot longer for them to find the fellowship of other Christian students. Too frequently students from Christian homes get completely out of touch.

For that reason every reformed congregation in Canada has again been asked to **povide this information quickly** to the nearest campus ministry or local church. Parents and students can be of help here too by passing on names and addresses, and by seeking contact locally.

Besides the new campus ministry in London, another news item is that we now plan to begin a **worship service on the campus** of the University of Toronto. D.V., the first student service will be held on September 27 at 11 a.m. in the chapel of Hart House, the student center at the U of T. We are excited about this new opportunity to preach God's Message right in the university. Of course, we hope to see our students there, and we trust that it will help them to worship meaningfully in their special situation. We hope especially that it will provide them with an opportunity to take their friends and fellow-students along to hear the Gospel and to enjoy the fellowship of Christians. We pray that the service may be used to introduce many to the riches of the Gospel.

We shall keep you informed of developments. Meanwhile, if you have any questions, or any information you want to pass on, please contact:

for London: J. VanTil, 1546 Western Road, London 72, Ont. (519) 432-8035.

for Toronto & Hamilton: Morris N. Greidanus, 2 Avonhill Court, Willowdale 443, Ont. (416) 222-3606.

TORONTO — CAMPUS MINISTRY

It has become possible to expand our ministry to the campus by the addition of an on-campus worship service. The first service is to take place, the Lord willing, on September 27 at 11 a.m. in the Hart House chapel of the University of Toronto. All students and others of the campus community are invited to worship with us there. The evening services will be held with the congregation of the First CRC of Toronto at 7 p.m. at 67 Taunton Rd., near Eglinton and Mount Pleasant.

Morris N. Greidanus,
campus pastor.

TWO FACULTY MEMBERS RETIRE

Dr. Bernard Fridsma, 1229 Sylvan S.E., Grand Rapids, Mich. 49506 and Prof. Gertrude Slingerland are retiring this year from the teaching staff at Calvin. Miss Slingerland retired this past January, but has continued the second semester to teach part time. Dr. Fridsma was born in Friesland and came to this country at the age of 6. The family settled in New Jersey where young Bernard received his education through high school. He graduated from Calvin in 1929 and that year began his high school teaching career at Grand Rapids Christian High School where he taught for 1 years, until he came to Calvin in 1946.

Bernard Fridsma has served Calvin for 24 years in the Department of Modern Languages. During his tenure at Calvin he has served on the Library Committee, the Pre-Sem Committee,the Board-Faculty Committee on Appointments, the Educational Policy Committee and the Curriculum Study Committee.

The Ph.D. degree was earned at the University of Michigan and was granted in 1956.

He has been very active in the Grand Rapids Christian Frisian Society, being its president for 25 years until 1960 and its current Vice-President. **Since 1943 he has been director of the Frisian Information Bureau.** He was named a member of the Frisian Academy in 1947.

STUDENTS IN GUELPH

The University of Guelph opened the doors again for all who want to take up or continue their studies.

The Consistory of the Christian Reformed Church in Guelph has appointed an elder who will keep contact with the Christian Reformed students. One of the difficulties the student elder meets is to get the names and the addresses of these students. He, therefore, urgently requests the cooperation of students, parents, and consistories to provide him with the name, address and telephone numbers of the students in Guelph. Please contact:

Dr. G. J. Kraay,
47 Chartwell Cr.,
Guelph, Ont. 821-4542.

or at the University:
Dept. Biomedical Sciences,
824-4120, ext. 2646, 2647.

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Marty Karl

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LEENDERT KOOIJ, A.R.C.T.

Toronto: SATURDAY, OCTOBER 3, 1970 at 8.00 p.m. in the Christian Reformed Church, Albion Road, Rexdale.

Bowmanville: SATURDAY, OCTOBER 10, 1970 at 8.00 p.m. in the Knox Christian School Auditorium, Scugog Street.

London: SATURDAY, OCTOBER 17, 1970 at 8.00 p.m. in the Westminster Secondary School, 230 Base Line West.

A PROGRAM, FOR ALL

From the whispering sounds of Mozart's "Ave Verum" to the Thunderous Joys of "The Heavens are telling" by Jos. Haydn. (Creation) — A March — Ouverture — Songs by the Children.

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All others: Free admission for members of the Dutch-Canadian Fellowship Ass. sponsors of this program. Non-members $1.00, $1.50 per couple, 50¢ for children.

Tickets may be picked up in advance from:
London: London Travel Bureau, 395 Dundas St., Tel. 432-1141. Bowmanville: George Blijleven, R.R. 6, Bowmanville. Tel. 623-5300. Oshawa: Teeninga Stores, 149 Simcoe St. Tel. 725-8543.

DATA CENTRE

Sept. 23	Rev. H. J. Hegger speaks in Brampton.
Sept. 24	Rev. H. J. Hegger speaks in Bethel Christian Reformed Church, Brockville.
Sept. 25	Rev. H. J. Hegger speaks in Ebenezer Christian Reformed Church, Trenton.
Sept. 27	Friese Dienst in the Westmount Chr. Ref. Church, Strathroy, Ont. Speaker Rev. John D. Helling of Grand Rapids, Mich.
Sept. 28	Rev. H. J. Hegger speaks in Rehoboth Christian Reformed Church, Bowmanville.
Sept. 29	Rev. H. J. Hegger speaks in Willowdale, Christian Reformed Church.
Sept. 30	Rev. H. J. Hegger speaks in Mount Hamilton Christian Ref. Church, Hamilton.
Oct. 1	Rev. H. J. Hegger speaks in Jarvis, Christian Reformed Church.
Oct. 2	Rev. H. J. Hegger speaks in Trinity Christian Reformed Church, St. Catharines.
Oct. 3	Fall Concert, Chr. Ref. Church, Albion Rd., Rexdale, Ont.
Oct. 5	Rev. H. J. Hegger speaks in London.
Oct. 6	Rev. H. J. Hegger speaks in Second Reformed Church, Sarnia.
Oct. 9	Rev. H. J. Hegger, Central Avenue Christian Reformed Church, Holland, Michigan, speaks on "My Way to the Light".
Oct. 10	A.A.C.S. Annual Meeting. Westview Centennial School, North York (Toronto).
Oct. 10	Fall Concert, Bowmanville, Knox Chr. School Auditorium.
Oct. 12	Thanksgiving Hymn Sing, 8 p.m., Mount Hamilton Chr. Ref. Church.
Oct. 16	Jerome Hines, bass, Calvin Artist Series, Calvin Fine Arts Center, Grand Rapids, Michigan, 8:30 p.m.
Oct. 16-17	A.A.C.S. Study Conference, Pinebrook, Stroudsburg, Pennsylvania, U.S.A. Lecturers: Mr. C. T. McIntire, Dr. B. Zylstra.
Oct. 17	Fall Concert, London, Westminster Sec. School.
Oct. 24	10:00 a.m. Conference of the Federation of Christian University Students. Music room, Arts Bldg., University of Guelph. Morning — "Shall we join the Revolution?" Afternoon — Seminars: The Christian Revolution. Evening — An exploration in Christian Drama and Music.
Nov. 20	Back to God Hour Rally, Hamilton District Chr. High School.

★ ★ ★ BUY FROM THE PEOPLE WHO ADVERTISE IN THIS PAPER ★ ★ ★

JUBILEE REV. J. C. DERKSEN

On Sept. 9, 1970 it was 25 years ago that Rev. J. C. Derksen, presently minister of the First Christian Reformed Church in Guelph, Ont. was ordained.

The congregation in Guelph will commemorate this in a special congregational meeting to be held on Monday, Sept. 28 at 7.30 p.m. in the church in Guelph.

The organizing committee invites cordially all who want to congratulate Rev. Derksen and his family personally to be present at this meeting.

Friese dienst

On Sunday, September 27th

at 8 P.M.

a Friese Dienst will be held in the WESTMOUNT CHR. REF. CHURCH, 405 Drury Lane,

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Speaker will be
REV. JOHN D. HELLINGA
from Grand Rapids, Mich.

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REV. H. J. HEGGER

Ex Roman Catholic Priest

SPEAKS:

Sep. 23: Brampton

Sep. 24: Brockville
Bethel Chr. Ref. Church

Sep. 25: Trenton
Ebenezer Chr. Ref. Church

Sep. 28: Bowmanville
Rehoboth Chr. Ref. Church

Sep. 29 Toronto
Willowdale Chr. Ref. Church

Sep. 30 Hamilton
Mount Hamilton Chr. Ref. Church

Oct. 1: Jarvis
Chr. Ref. Church

Oct. 2: St. Catharines
Trinity Chr. Ref. Church

Oct. 5: London

Oct. 6: Sarnia
Second Chr. Ref. Church

UNIVERSAL AND PERSONAL

This issue is the middle of the series of articles on Mexico. Following this series will be a couple of articles by the Rev. J. Quartel about his trip to New Mexico, which he made with a group of young people of his church.

There is a similarity in these articles, which were written without any previous consultation. We were both most impressed by the work of the Lord among people, who did not have any knowledge of God before. And we both stood amazed by the powerful work of the Spirit and the spontaneity of these young Christians.

While in Mexico I have thought more than once what it actually was. Back home we were involved in deep discussions, sometimes in disagreements about doctrinal or philosophical points, but among those new Christians it seems that the sharpness of these matters is unknown.

Reading the Acts of the Apostles, we are inclined to see a trend. In the beginning there is enthusiasm, but soon the warmth of the new faith diminishes until it disappears completely. It is a fact that nothing is left of the churches to which Paul wrote his epistles. Christianity moved to Europe and from there to America. Is it true that now this candle dies out in Europe and that it has burned pretty low in America, but that it starts again in the what we call "underdeveloped countries"?

We are hesitant to say that this statement is correct. We also cannot escape a certain fear that this is the lot of both Europe and America. This is not merely a course of history. If it is true then is the Lord moving the light of His Word away from us?

It is about time that we consider this matter carefully. While in Mexico a missionary said to us that the redeeming work of Jesus Christ (which indeed is universal) always begins with the conversion of the individual. It seems to us that this truth is often overlooked. We have separated the field of missions from the established Christian life and organization to such an extent that usually we consider a man who is all for missions unfit for Christian organization and a man who is an enthusiast for Christian organization not suitable for missions. We don't mean the abilities of persons, but rather the love for one or the other. It does not help us to defend missions over against Christian organization or the other way around. As soon as we do that we actually start a debate, and in a debate we want to score a point. And this is not a matter of scoring points, this is a matter of obedience.

We have to realize that the one cannot go without the other. Mission cannot and is not satisfied with the redemption of the soul alone. Mission in its fullest sense means total conversion, not only of the person, but of his environment also, and of society. And Christian organization is (or should be) proclamation of the claims of the Saviour of the world. It cannot be satisfied with building a fence around believers. It is saying aloud what redemption in Jesus Christ means first for the individual and further for society. It does not matter whether this Christian organization directs itself to the field of education, politics or social conditions. When a Wycliffe Bible Translator brings the Bible over into the language of a tribe in Mexico or in New Guinea or in any other part of the world, he does that so that that particular part of society might know what the Lord wants. And if a Christian schoolteacher stands before his or her class, he or she tries to show the students how the Lord has created and re-created the world. It is basically the same.

There should be more understanding on both sides. We should ban the thought that we have two different fields, much less should we consider the other field of less importance that the field in which we are engaged. God has brought us from the domain of darkness and brought us away into the kingdom of his dear Son (that is universal) in whom our release is secured and our sins forgiven (that is personal). (Col. 1:13, 14)

D.F.

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Toronto—CKEY .... 8:30 a.m. 590
Toronto—CHIN-FM 8:00 a.m. 100.7 Meg.

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Montreal (Verdun)— CKVL .... 8:30 a.m. 850

SASKATCHEWAN
Prince Albert CKBI 3:00 p.m. 900
Regina—CJME ..... 9:00 a.m. 1300

The Sense of Displacement

From the Mailbox

Dear Editor,

Rev. P. L. Van Katwyk's article "The Sense of Displacement" interested me a great deal. I read this article first out of your Feb. 19 issue, and while reading it I was itching to get in on it. So here I am.

May I make two remarks. The first deals with the statement that discussions on differences in theological thought are not motivated by theological concern or religious commitment but are mixed with other ideas. This is, in my mind, beyond dispute. R. Niebuhr has indicated that in his book **Social Sources of Denominationalism.**

But Rev. Van Katwyk states it so strongly. He is saying that such statements are "not theological". There is some theology in it, isn't it? The arguments about the baptism or the Lord's Supper are carried on on the theological level, it has theological content and is put in a theological dress. I wonder if he minds telling me what he means when he writes that the differences are "not theological". Doesn't he mean that the problem is not **primarily** a doctrinal one, or that the **first** concern is something else than the religious thoughts expressed and the **deepest** motivation gets its push from a non-theological source. In short, the real thing is something else than what it pretends to be.

My second question refers to Rev. Van Katwyk's interpretation of Will Herberg's **Protestant, Catholic, Jew.** Somehow I felt that he was making a short cut in what he has to say. You act as if he did not deal with the third generation immigrant by himself. His characteristic, according to Herberg, is that he does not want to be an unidentifiable member of the North American melting pot. Am I right when I say that it seems to me that you describe this characteristic to the second generation also? This may be as you see our situation but Herberg did

(Continued on page 6)

WHEN PARENTS ARGUE

Pastoral Counselling

by REV. RALPH HEYNEN,

Pine Rest Chistian Hospital Chaplain.

A few years ago in a popular magazine one man was talking about the fact that there are so many articles written on how to be happy even though you are married. Or how to get along with your wife, or ten rules on how to get along with your husband. But he liked this approach, "I like to argue with my wife." I know the remark was made a bit facetiously, and yet, here was a measure of truth in it.

I think often husbands and wives enjoy arguing and bickering and quarreling. They do not feel that they want to always have everything run along on an even keel. There is always room for friendly discussion. There are bound to be differences of opinion between husbands and wives. Because if the husband and the wife always agree it would mean that one of the two is being completely dominated by the other. But too often these arguments which begin in rather an innocent way about some little subject end up in angry debates and shouting sessions. Even to the point where the wife breaks into tears or where the husband slams the door and leaves the house. It often leads to real anger, if not hatred.

There are different ways in going about this matter of arguing. Most people argue about insignificant things. The Greeks had a reputation for arguing about how many angels could dance on the point of a needle. I feel that some of the differences of opinion that I hear between husbands and wives when I counsel with couples are not much more valid than that. They are often concerned with these tiny little things and they belabor these little points, forgetting that back of each one of these points a counselor looks for the feelings, the attitudes that are found within the couple, rather than the little things that happen. For example, they will argue about the fact that the husband comes home late for supper a bit too often. Or the other day a lady complained bitterly about the fact that her husband had kept a letter which she had written to her mother in his coat pocket for a whole week when he should have mailed it on Monday morning.

Another favorite subject is the matter of finances. The wife spends too much money or the husband doesn't quite bring home his entire cheque. Or there is a feeling that the husband isn't making as much money as he really should. And this can become a very fine source of an argument and often an argument that creates more heat than light.

The way children are brought up is also a favorite source of argument. Often one parent will think that the other parent is spoiling one of the youngsters, or possibly all of them. And then you find that sometimes one parent will think that the other is too severe with a certain youngster. And these differences of opinion are soon felt by the children so that they begin to play one parent over against another. And then, of course, you have some real problems on your hands.

The difficulty with a lot of arguments is the fact that it is like two little boys on a street and they argue by saying, "'tis and 'taint," and they keep on until both of them get tired and finally they kind of quit the argument because they can't keep this up forever. But this is the way many people argue. Instead of presenting views, instead of presenting feelings, they say, "This is the way it is," and the other person says, "No, this is the way it is." And the result of it is that they never come to a meeting of the mind or a meeting of the feelings, and it creates a great deal of tension and sometimes it ends up with the fact that people begin to hate each other instead of loving each other.

I know there are differences of opinion and a lot of arguments in bigger areas of life. The area of sex can sometimes be a tremendous argument in a family. And this, too, can lead to feelings of bitter frustration and bitter hatred on the part of the one towards the other. Because this, too, can be a symbol of the underlying feelings that go on in the lives of two people.

I'm sad to say I don't hear too many people argue a great deal about religion. It doesn't seem to become such a big issue today. People can differ about a lot of little things, but often they seem to be tremendously tolerant when it comes to the matter of differences of religion.

In this whole matter of bickering there are certain things that we should consider. For one thing, consider the relationship between a husband and a wife. When you are talking together and arguing together, and the argument becomes rather heated, it would be well for you to just stop for a little while and to think what you are really doing. And then, too, look at what you are arguing about. Because this is usually not the important thing. The important thing is the feelings that underlie an argument. When you argue about certain things that happen in the family, for example, like the bringing up of children, it usually betrays an attitude that often goes back to a person's own childhood and which reflects itself again in the relationship in marriage. You have to learn to see that there are feelings that go into life, and not just facts. It is not just a certain number of incidents that happen, but it is the kind of feeling that goes into a marriage that makes it either work well or break up.

Another thing that you should consider when arguing is the children. Often, parents will bicker at the supper table or when all the children are there and they listen to this. This will do two things for children. For one thing, whenever you are arguing as husband and wife, you are asking these little ones to make a choice between the two of you. They are the ones who have to choose which of the two is right. Because, naturally, when they hear the argument they also are going to have feelings as to whether Mother is right or whether Dad is right. And you know what happens. This always means that there is a conflict in the heart of a youngster. And a conflict of feelings towards either his Dad or towards his Mother.

A second thing that it does for children is that it teaches them to quarrel, too. I have known parents who will spank their youngsters because they quarrel and immediately afterward the husband and the wife go into a good sized shouting session. After all, this is so extremely inconsistent. We try to get our children to get along together, and when we don't get along with each other. It really presents a very strange picture.

We should learn, I believe, to find ways in which we can settle our disputes without creating quite that much heat within the family. I don't say that all arguing, that all discussion is wrong. There are times when there are very real differences that have to be thrashed out. But don't do it with all the hostility and the anger that goes in with it. Learn to find ways and means by which you can settle your disputes without going into that kind of a situation.

I think it is very important in life that we learn the art of communication. The art of discussing these things. And in our discussions it is not always just what we say, but it is the attitude that we take. It is the way that we say it. The tone of voice that we have. How much fire there is in our eyes. Or whether somebody sits with their fists clenched while they are talking, even though they may not be shouting. We show ourselves, we communicate with others in many different ways. Other ways than just words. And in a family relationship we must learn the art of communication. Because if you can't talk together about how much money you are going to spend, if you can't talk about the little things of life, how in the world are you going to talk about the more important things. The things that pertain to the welfare of the soul, the spiritual life of your children. You can never face them unless you first learn the art of communication.

Talk things over. Learn to converse together. And in this way you can find solutions to life's problems which still reveal that we have a common love for our God and that we have love for each other.

THOUGHT FOR TODAY: To have unity in life we need a unifying principle. A principle that is strong enough to bind life into one great whole. And this principle is not a doctrine, not a teaching, not a church, but it is found in Christ Himself. For only in Him will we find the kind of unity that makes us whole.

The Sence of Displacement

(Continued from page 3)

not say that. Did not Herberg refer to Hanson's law, when he compared the third generation immigrant to the second with these words: "What the father wanted to forget, the son wants to remember"?

Concerning the second generation Herberg made the distinction of, to use your words, "regression and adaptation". If I read him correctly, he meant by it that a part of the second generation immigrant is cultivating old country idealism.

But it usually is a vocal minority. The other group, the silent majority wants to be Canadian first, Canadian second and Canadian all along the line. They are non-critical of the new country and would not mind to sever the ties with the Old Country completely. This is "the father" in above mentioned law. It appears to me that you are not keeping these distinctions clear; somewhere along the line you jump the fence. Is my observation right?

If you keep this distinction in mind you can also account for those who are rather indifferent to what you call "the cultural background of the Kuyperian enunciation of Christ's kingship in all spheres of life." And if you then apply Hanson's law to this group — what the father wants to forget, the son wants to remember — you could expect that the differences on appreciation of reformed heritage will wear off as time goes on, and the time for a more wholesome evaluation of historical values will soon be upon us. That is — provided that Hanson's law is indeed a law.

I wish you a fruitful dialogue, and assure you of keen interest.

Amically yours,

Rev. Louis Dekens.

•

Response to Rev. Louis Dekens:

It is a pleasure to hear that my words have had some "itchy" effect and I welcome the opportunity of making some further comments in connection with Rev. D.'s remarks.

I will begin with the second, rather technical, question of my interpretation of W. Herberg's **"Protestant-Catholic-Jew"**. In writing about the painful immigrant experience of displacement, of being caught between two worlds, I said: "The (the immigrants) are torn between two different directions: towards the old world (where most of their emotional ties are anchored) and towards the new world where the immediate ties of their work and children pull them. The pull towards the old world may be called "**regression**", the pull towards the new world **"adaptation"**. A common experience is that first generation immigrants tend towards regression in their search for a place while the second generation goes all out in the way of adaptation. But even though the second generation may be desperate in adapting to their new country and establishing their place there, even to the point of violently rejecting the old country and its ways, there often is a return to their parents' background." At that point I referred to Herberg's book as he talks about regression, adaptation and thirdly this return to the parental religious and cultural background. I described this third force as followed: "our children and/or their children are not content by just being part of a homogeneous mass society, just being a "Canadian," but desire 'a sense of identity that would explain why they are different from One's Man's Family,' they wish to belong to a specific group (say Dutch-Canadian rather than just Canadian)." In this sentence I refer to the third generation ("our children and/or their children") but do not clearly separate them from the second generation as far as the return to the religious and cultural background is concerned. The fact is, and Rev. D. is completely right in his presentation, that Herberg rather sharply distinguishes between the second and third generation: the second generation breaks away from the immigrant background while the third generation returns to it for a closer group identification; "What the father wanted to forget, the son wants to remember" (Hanson's law).

Now Rev. D. feels that, in not having made this clear distinction between the second and third generation, I have made a short cut in what Herberg has to say. And so I have. My **Calvinist-Contact** article originated in a rather extensive paper that I prepared for a group of local clergymen, in which paper (I'm sending a copy to Rev. D.) I distinguished between the second and third generation when discussing Herberg. In editing and abbreviating this paper in a way I deemed suitable for the C.C. reading public I deleted this specific distinction between the second and third generation as I don't see how this distinction is specifically helpful in our Canadian setting. The reasons for this view I also explained in that original paper. First of all the great migrations to the U.S. came in three huge waves in the last century over a period of just something more than a hundred years and came to an abrupt end with World War I and with the restrictive legislation of the 1920s. The U.S. affords a unique, clinical setting for the study of three successive immigrant generations. But I noted in that paper: "Canada is still being shaped by the immigration influx and it may not be that easy to clearly identify the "first", "second" and "third" generations. Also the stigma of being "foreign" and therefore "inferior" is not that pronounced. Although we can observe the three subsequent forces of "regression", "adaptation" and "group-identification" is seems to me that we cannot neatly assign these forces to **separate** generations, but that these forces in conjunction shape each **single** generation." In deleting this discussion in my C.C. article, I, indeed, took a short cut, and these, then, were my reasons for it. That, to think of Rev. D.'s suggestion, Hanson's Law could spell hope for a Reformed Revival in cultural activity in the next, third generation is an exciting possibility: possible, indeed, for the Spirit of God, but not, I fear, according to Hanson's Law which I take as at most descriptive of the unique U.S. migration situation but not as an absolute maxim for universal application.

The other question that Rev. D. poses is of a more practical nature. Rev. D. feels that I am overstating my case. This is precisely how I feel about Rev. D.'s charge. He (over)states: "You are saying that such statements (on differences in theological thought) are 'not theological' "; while Rev. D.'s point is that there is at least "some theology" in it. What did I say? To quote (and I will emphasize the important word): "**Many** of our differences are not theological or in the extent of commitment to Christ, but are differences of mentality, of expressions of true human concern of finding 'one's place' in life. **Many** differences among us could be understood if we could communicate in Christian love across the gap of the generations, and the gap between different ways in which we all are striving to have a place to stand on." But we are not to quibble about one little word. In the above words I tried to express my concern that we so often in our differences of opinion take on airs far too dogmatic and pretentious, if not downright bombastic. Our strong views and emotions so tied up with our immigrant experiences of uprootedness and the urge of having a real place here in the new country, as well as other personal hopes and fears, can so often be exclusively adorned in the cloak of Bible texts and presume the dignity of God's place being at stake. Much of Canadian Christian witness is often simply rejected as meaningless as if with our migration to Canada real Christianity had finally reached these Godless shores. Efforts for change and adaptation to Canadian life are sometimes depicted as mere acts of betrayal of Christ, and we speak with the vehemence of people that feel betrayed themselves. While we struggle for our little place to stand on we present our struggle at times as procuring a foothold for Christ on the North American Continent. Pioneer and heroic endeavours of our Christian Action Groups entering the different spheres of Canadian society often pose in the absolutistic fashion of either being a "committed Christian" or a contemptible adherent of a sick type of institutional church christianity. Right here, I feel, we need to stop ourselves and remember that our differences of conservative versus liberal, separate organization or more integrated approach, etc. are not simply "theological or in the extent of commitment to Christ". We are a people of different generations in the painful process of cutting out a niche for ourselves in Canadian society. As Christ believers and confessors we also humbly speak that in our place that we seek so intensely we wish to be a light of Christ, a signpost of His coming Kingdom. And by God's grace and guidance we can be.

Peter L. Van Katwyk.

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THE WORLD AROUND US

The Chinese Outside China

During the time of the Manchu Dynasty it was forbidden by royal decree for Chinese to leave their country. China was considered to be the center of the world, the "Middle Kingdom"; it was the land that had 3,000 years of history behind it and that was far above the neighbouring barbarian countries. The Chinese had captured the nations around them, and tribute bearers laden with presents for the Emperor, arrived in the capital to pay homage. But then the Western barbarians came and smashed the "Middle Kingdom" and the power of the Emperor evaporated in numerous wars with the western invaders, with countries who broke away from the Chinese tutelage, and with war lords who carved out parts of China as their own domain.

Many Chinese left their homeland during these turbulent decades. At first a decree that only men could leave was partially enforced. This was promulgated with the hope that the men would continue to send money home to their families and so enrich China with foreign currency. But eventually this rule could not be enforced either and families began to leave. The Chinese proved industrious and willing to work and the men from the West soon took advantage of this. The coolie trade which sprang up was second in infamy only to the slave trade of the previous century. But the Chinese did not seem to mind. They washed the cloth for the rich white man; they built the railroads in the United States; they worked in the mines in South America. And they also remained a group which kept its history, religion and ethnical origin separate from the society into which they were brought. Today there are "China towns" in most major cities of the West. In addition, there are over 15 million Chinese living in Southeast Asia. Many of the once humble settlements of the first Chinese have grown into large cities — Bangkok and Singapore are the best examples of this.

Over the generations these Chinese have done much for the advancement of Southeast Asia. Industrious by nature, and having a knack for money matters, many of them went into business. Today, all the Southeast Asian stock exchanges are controlled by the Chinese. Because of their strong family ties business is often conducted through intricate channels not accessable to those who were not born into this particularly closed society.

Not all Chinese have become prosperous, however. In many parts of Malaysia and the Philippines there are poor settlements of Chinese who have to seek out a living on a small plot of land. The tendency of the Chinese to stick together, their custom of teaching the children Chinese and the history of their ancestors has led to many difficulties with the natives of the countries. Many of the problems in Malaya two years ago, the riots and the bloodshed, can be traced back to the antagonism of the Malayans toward the Chinese. Britain is partly to blame for this. When the country gained its independence, the government was turned over exclusively to the Malayans, although the Chinese made up almost half the population. In the Philippines the graft among the politicians is very great, and many of the election promises cannot, or are not fulfilled. The politicians tend to blame the Chinese for the difficulties in the country, and once again race riots are often the result.

In both the Philippines and the Malayan Peninsula the Chinese have turned to Communism in order to defend themselves against the oppression of the natives. Not all Chinese have done this, but the ranks of the Communists include enough Chinese so that it is easy for the respective governments to say that the Chinese are really nothing more than a fifth column for Mao. That this is not true is not important — most of the people believe it, and as such the myth, for them, becomes truth. But the Chinese are as much natives of their country as the Malayans or the Philippinos, since they have been born and raised there and do not know any other country. Since the time their ancestors left China, such tremendous changes have taken place in China that the people now living in other countries would not feel at home anymore even if they were allowed to come back — which in many cases they are not.

Only in Thailand are the Chinese treated as they ought to be. Many people in Bangkok bear Chinese names and have Chinese blood in them. Even the mother of the queen is partly Chinese. The Thais recognize that the Chinese have much to contribute and are a great asset to their country. But then, the Chinese have been able to assimilate much easier in Thailand because there are no religious objections in the way as is the case in most other countries in Southeast Asia.

Only in Singapore have the Chinese managed to maintain themselves. Now an independent state, she has a predominantly Chinese government, an army (although very small) which has Chinese soldiers, and a very advanced economy. Once the city was part of the Malaysian Federation, but was kicked out. At that time no one thought that Singapore could make a go of it alone, but she has. Tied very much to the British navy at one time, it was felt that once the navy was removed, the city would crumble. But this did not happen. The sea is still one of the major sources of work and income, but it is now commerce rather than the military which provides the livelihood. In addition there are some industries, such as toys, spectacles, plastics, which have given Singapore the name of being the new Hong Kong.

There is advanced social legislation in force in the city which is an example for other nations to follow. But there is no such thing as Communism, in spite of what other nations say about the Chinese outside of China. In fact, if one is a Communist in Singapore, and one is found out, one is sent to jail without even the benefit of a trial. Unfortunately for the Chinese minorities in neighbouring countries, the governments pay no attention to Singapore but only see the small bands of Communists in their own countries and insist on viewing them as being wholly Chinese in make-up and being advance guards for the hordes of Mao.

Maybe the fault lies with the Chinese. If they integrated with the people of the country none of this would happen. But the Chinese cannot do this. They feel too strongly tied to their own religion, their language, their customs to be able to give that up. Thus the lot of the Chinese outside of China seems one of the unsolveable problems of the world. Especially now that nationalism appears to become more and more of a force in the nations of the world, the Chinese communities outside China will face an ever more difficult task of maintaining themselves in what is for them a very hostile world.

J. J. Bout.

Let's Play Chess

Editor: Mr. C. Hess

THE JUNE LADDER

Names	Problems & Points 3 (400)	2 (401)	3 (402)	2 (403)	Sub-Total 10	Previous Total	TOTAL
Capt. M. Melissen, Winnipeg, Man.	3	0	2	0	5	83	88
H. Binnema, New Glasgow, N.S.	—	—	2	2	4	84	88
S. J. Prinsenberg (I), Vancouver, B.C.	3	1	2	1	7	60	67
A. Bruinsma (I), Chatham, Ont.	3	2	2	2	9	54	63
A. Renema (II), Duncan, B.C.	0	1	—	0	1	45	46
B. Dikland, Brockville, Ont.	3	2	2	2	9	33	42
H. R. Los, Scarborough, Ont.	3	0	2	1	6	33	39
T. Palmer (II), Wayne, N.J., USA	3	0	—	2	5	34	39
A. & C. Farenhorst, Hamilton, Ont.	1	0	—	—	1	20	21
G. C. Lok, Vancouver, B.C.	1	0	—	0	1	18	19
J. Meyboom, Carrying Place, Ont.	1	0	—	0	1	17	18
G. VandenBerg (II), N. Burnaby, B.C.	3	1	2	1	7	(90)	7

REMARKS

This ladder shows two top-men who **almost** made it. We are eager to see the next month. The set of problems presented in June appeared to be much rougher than was expected. The total of only 56 points out of 120 is barely a pass. The nice side of all this is that the letters show enthusiasm without any exception. This should stay among us, people! Our ladder game begins to become well-known in Canada, and even a bit in the States. I am happy that G. VandenBerg stayed after he reached the top for the second time. Some who missed the time for the June problems will certainly be back next time. Are all of you interested in an Ending once in a while? Would you let me know, please?

LEZERS SCHRIJVEN

"THE COMING KINGDOM"

In één opzicht heeft de Wereldraad van Kerken zeker gelijk, n.l. dat er een wereldrijk onder een universele wereldregering zal komen (11e uur).

Ook de Profetie in de H.S. spreekt daarvan duidelijk genoeg.

Het is maar de vraag, onder wiens leiding die wereldeenheid zal staan.

De Profetie ziet een geheel ander beeld dan de Wereldraad.

Het is vooral in Openbaringen 13 in verband met Daniël 7 en Openb. 17, dat wij lezen van deze laatste wereldeenheid en wereldregering.

Nu wordt de profetie, vooral in Openbaringen dikwijls gegeven in een vorm, waarvan men van te voren de betekenis niet volledig kan doorzien. Het wordt pas volkomen duidelijk wanneer het gebeurt. Maar, daarom kunnen wij in onze tijd meer verstaan dan vroeger, Niet, omdat wij wijzer zijn, maar omdat wij leven in de kentering der tijden, de overgang.

De overgang naar de laatste phase van het wereldgebeuren.

De overgang naar de laatste wereldheerschappij.

Van die laatste wereldheerschappij lezen we allereerst in Daniel 7. Daniel ziet in een visioen het laatste wereldrijk van de oudheid, het Romeinse rijk, uiteen vallen in een tiental rijken, voorgesteld door de tien horens. De tien horens stellen voor de verdeelde wereld van de Na-Romeinse tijd, de Europese rijken.

Maar dan ziet Daniel in het eind te midden van die tien weer een opkomen, die machtiger wordt dan de anderen. De kleine horen van Dan. 7:8 en Dan. 7:24 & 25. Deze spreekt grote woorden tegen God, en zal de gelovigen uitroeien.

Van dat zelfde wereldrijk spreekt ook Openb. 13 als het Beest, dat opkomt uit de volkerenzee, aan wie macht wordt gegeven over alle natiën en volken, Openb. 13:7, en die ook grote woorden spreekt tegen God, 13:6, en die ook de gelovigen zal uitroeien, 13:7a.

En diezelfde wereldmacht is in 2 Thess. 2:8 de tegenstander die opstaat tegen God, die de grote afval veroorzaakt, waardoor het geloof wordt uitgeroeid.

Deze laatste wereldheerschappij wordt meestal genoemd het Rijk van de anti-Christ. Deze naam wordt gebruikt in 1 Joh. 2:22, en drukt in elk geval het ware wezen van deze macht uit. Door de chaos van deze tijd nu zien wij opdoemen deze laatste wereldheerschappij.

Als voortekenen van de komst van dat anti-Christelijke wereldrijk worden genoemd:

De grote afval, 2 Thess. 2:3: "Want eerst zal de grote afval komen."

De grote verdrukking, Op. 13:7 en Dan. 7: "Hij zal de gelovigen overwinnen".

Grote wonderen, 2 Thess. 2:9 en Op. 13: "Hij zal komen met krachten en wonderen en verlokkende ongerechtigheid".

De grote afval zien wij voor onze eigen ogen. De grote verdrukking tekent zich duidelijk af in grote delen van de wereld. Voor onze ogen ontrollen zich tevens de wonderen, maar ook de verlokkende ongerechtigheid, waarvan deze zelfde profetie spreekt.

Daarom is het heden, meer dan ooit, tijd om te letten op de profetie betreffende deze laatste wereldheerschappij. Daarop te letten, bij het licht, dat heden daarover begint te schijnen. In Openb. 13 zien wij het opgaan en zijn goddeloosheid en haat tonen. In Openb. 8 en 9 en 16 zien wij het ondergaan, door Gods oordelen.

Openb. 13 tekent de opkomst van dat anti-Christelijke wereldrijk in beeldspraak, als het beest met 10 hoornen dat opkomt uit de zee. Dat beeld betekent de goddeloze machtsconcentratie, die opkomt uit de volkerenzee.

En die tien hoornen betekenen een tiental rijken, die zich volgens Openb. 17:12 en 13 weer zullen verenigen onder leiding van het Beest, dat is die Anti-Christelijke wereldheerschappij.

En dat tiental rijken zijn volgens Daniël 7 ontstaan uit het Romeinse rijk en vormen dus voornamelijk de Europese rijken en zover deze zich over de wereld hebben uitgebreid, de zgn. beschaafde wereld, de Westerse wereld.

Hoe worden nu deze in de wereld toonaangevende beschaafde landen er toe gebracht zich te stellen onder de oppenheerschappij van deze anti-Christelijke wereldheerschappij? Volgens Openb. 13:12 wordt deze politieke macht geleid en beheerst door een geestelijke, genoemd "het Beest uit de aarde", Op. 13:11 tot 17. Die macht wordt in Op. 19:20 genoemd: "de valse profeet".

Deze valse profetie is het die de mensheid leert zich te onderwerpen aan deze wereldbeheersende macht van de anti-Christ. God verdeelde eenmaal de wereld bij Babel. Hij verdeelde de volkerenzee in kleinere afdelingen van nationaliteiten en staten, zonder twijfel met wijze bedoeling. De valse profetie, het Beest uit de aarde, zegt: "verenigt U", Wereldeenheid zal redding brengen van alle moeilijkheden.

En als wij nu uit de chaos van deze tijd deze laatste wereldeenheid zien opdoemen, dan volgt daaruit, dat deze valse profetie thans werkzaam moet zijn.

En als we nu onze tijd goed beschouwen, dan ontdekken we inderdaad een nieuwe leidende macht. Niet meer het Christendom is toonaangevend in deze tijd. Die tijd is voorbij. De leidende macht van deze tijd is het moderne humanisme. Dat moderne humanisme is het, dat heden de mensheid voortstuwt in de richting van wereldeenheid, staatkundig en religieus. En het evangelie van dat humanisme is de Evolutie leer. Schepping is een evolutie proces, dat uitloopt op het koninkrijk Gods hier en nu.

Het aardse Paradijs, het hiernumaals. En al schijnt nu de wereld nog verdeeld in twee kampen, in werkelijkheid staan humanisme en communisme op dezelfde anti-Christelijke grondslag. Beide zijn anti-Christelijk. Het humanisme neemt dan ook dikwijls een waarderende houding aan tegenover het communisme.

Zoals boven gezegd, als een teken des tijds wordt gegeven, dat die eindtijd gepaard gaat met grote wonderen. Denk hier nu aan wat wij heden zien op wetenschappelijk en technisch gebied. Nooit in de geschiedenis is er een dergelijke vooruitgang geweest als in de laatste 50 jaar. Met de ogen van het voorgeslacht gezien, is dat één groot wonder. En door de profetie van 2 Thess. 2:9 en Op. 13:13 worden die wonderen tot tekenen der tijden, die het naderen van die anti-Christelijke wereldheerschappij aankondigen.

En dan voegt 2 Thess. 2:10 daar aan toe, dat deze wonderen zullen inhouden "verlokkende ongerechtigheid". Denk hier vooral aan het sexuele. De mens der wetteloosheid kan zich onbeperkt uitleven, 2 Thess. 2:3 (S.V.) Systematisch wordt dit alles voorbereid in onze tijd. Wetten tot bestrijding van pornografie, homosexualiteit, abortie, worden overal afgeschaft. In boeken en bladen, en vooral door de nieuwe wonderen van film en televisie wordt die wetteloosheid gepropageerd. Met recht geldt voor deze nieuwe wonderen dikwijls de term: "verlokkende ongerechtigheid". En nu is het die valse profetie, belichaamd in het modern humanisme van onze tijd, dat de mensheid leert, dat wereldregeer hun zal brengen tot de "wereld welvaartstaat". Waar ieder volop zal hebben van het aardse goed en gelukkig zal zijn. Dat is het schone panorama dat aan de mensheid wordt voorgespiegeld.

Maar toch is dat tenslotte niet het werkelijke doel van de anti-Christelijke wereldheerschappij. Haar werkelijke doel is niet het geluk of schijngeluk der mensheid.

Haar naam is antichrist.

Haar werkelijke doel is vernietiging van het Christendom. Die wereld welvaartstaat, met haar ongebonden sexuele vrijheid en nooit te voren gekende weelde, is het lokaas. Vernietiging van de Kerk is haar werkelijke doel. Luister maar:

"Hij zal de heiligen overwinnen," Dan. 7:21-25. "Hij zal de heiligen overwinnen," Op. 13:7.

"Hij zal doen alsof hijzelf God is," 2 Thess. 2:3. Hoe zal het mogelijk zijn, de publieke mening zo op te zetten tegen het Christendom?

Het ideaal van de wereldwelvaartstaat zal in zulk een vorm worden gebracht, dat de Christen daaraan niet mee kan doen, of hij moet zijn geloof verloochenen. Zo wordt het Christendom genoodzaakt, zich te verzetten tegen die wereldwelvaartstaat. En dat is juist de bedoeling van de valse profeet.

Dan kan het Christendom worden voorgesteld als de reactionaire macht, die de vooruitgang, het geluk der mensheid tegenhoudt, de laatste hinderpaal. Feitelijk is dat reeds lang aan de gang. Zie maar de binnenlandse politiek, in b.v. Nederland in de laatste honderd jaar. Marxistische partijen en regeringen vragen en kunnen altijd meer dan Christelijke of nationale regeringen. Dat komt niet omdat ze meer medemenselijk zijn of wijzer zijn. Dat komt omdat de wereldbeheersende machten een Christelijke regering altijd zullen tegenwerken.

Op die wijze heeft men de Christelijke partijen en daarmee de Kerk altijd weten te dringen in de reactionaire hoek. De Christelijke partijen hebben dat niet door gehad.

En als men nu in de laatste wereldeenheid weet te bereiken, dat de Christen zich moet verzetten tegen de "wereldwelvaartstaat", dan is men klaar.

En dan is feitelijk het doel bereikt. Dan kan de valse profetie (het Beest uit de aarde) de gelovigen daadwerkelijk vervolgen, daarbij gesteund door de publieke opinie.

Want die valse profetie, het moderne humanisme doet zich wel voor als een Engel des lichts, gelijkt op het Lam, Op. 13:11, maar van binnen gloeit de haat van de duivel, ze spreekt als de Draak.

Het oneerlijke van die liefde, het aanwezig zijn van die haat, kan men reeds nu waarnemen. Dat humanisme is schijnbaar zo vol liefde voor achterlijke volken, voor achteruitgezette rassen, maar spreekt nooit over de onmenselijke tyrannie, terreur en vervolgingen in Rusland en China, die al maar doorgaan.

En nu in Op. 13:15 en 17 wordt die haat tegen Christus in daden omgezet.

Wie niet mee kan doen aan het nieuwe ideaal wordt allereerst geboycot en tenslotte geliquideerd. Dat is de grote verdrukking en daaruit komt de martelaren schaar die niemand tellen kan (Op. 6:9-11). En dat bloed roept om wraak.

En daarom komt over dat Anti-Christelijke wereldrijk Gods oordeel beschreven in de bazuinen en de schalen (Openb. 8, 9, 10 en 16).

Dat rijk omvat een derde van de wereld (Openb. 8:7-12).

Dat moeten zijn de afvallige christelijke volken, de Westerse wereld. Want alleen daar kan sprake zijn van de "grote afval".

Hoe wordt nu tenslotte die wereldeenheid, die wereldheerschappij gevestigd? Dat moet gaan door chaos, die leidt tot wereldrevolutie. Die chaos zal zo groot worden gemaakt, dat de radeloze mensheid geen andere uitkomst meer ziet dan wereldregeer en zich daaraan met enthousiasme zal onderwerpen (Openb. 13:4 en 8).

In die richting, chaos, wereldrevolutie werken dan ook allerlei verschijnselen die wij heden waarnemen.

De mensheid wordt in onrust gebracht door zgn. dreigende gevaren, b.v. pollutie, bevolkingsexplosie, hongersnood, generation gaps, black power, atoomoorlog, drugs, criminaliteit.

Voor een deel zeker overdreven, mogelijk zelfs met opzet veroorzaakt door opzettelijke verslapping van de gezagshandhaving. Om één voorbeeld te noemen, pollutie. Die letterlijke pollutie, verontreiniging, kan men bij de hedendaagse stand, en de toekomstige ontwikkeling van de techniek, zeker de baas worden, als men maar wil.

Veel erger is echter de geestelijke pollutie, waarbij vooral jeugdige personen worden vergiftigd met bedenksels van humanistische wijsbegeerte.

Eén van die bedenksels is de generation gap, die niet werkelijk uit de jeugd opkomt, maar door humanistische wijsbegeerte, via universiteiten en kerken aan de jeugd wordt opgedrongen.

Dat is één van de middelen om allereerst geestelijke chaos te maken, geestelijke pollutie. Die moet dan meehelpen om te komen tot wereldrevolutie.

Revolutie, waarbij elk spoor van vrijheid, democratie, tot een belaching wordt gemaakt. Zie maar bij de Russische stembus. Een kleine groep humanisten of communisten neemt de macht in handen en handhaaft die met onverbiddelijke gestrengheid. Zie maar hoe de vredesengel Krushchev de tegenstand in Oekraïne heeft gebroken.

En hoe staat de mensheid tegenover de verwachting van dat komende rijk? In de humanistische kringen van de Wereldraad is men vol goede moed. Wereldheerschappij zal alle moeilijkheden oplossen. De Kerken moeten er daarom op aandringen.

Het zelfde hoort men in progressieve Geref. kringen. Schepping is een evolutie proces dat uitloopt op het Koninkrijk hier en nu. Dit stemt niet overeen met Openbaringen. Maar Dr. Kuitert verklaart, dat in Openbaringen geen woord werkelijke profetie voorkomt. (Conf. Ev., Gaandew., documentatie op aanvrage.)

En nu horen we hier in onze kringen eigenaardige, vage geluiden. Sprekers van de A.A.C.S. spreken bijvoorbeeld van: "the coming Kingdom". Wat is dit? Is dat misschien de echo van het hier nu maals van de progressieve theologie?

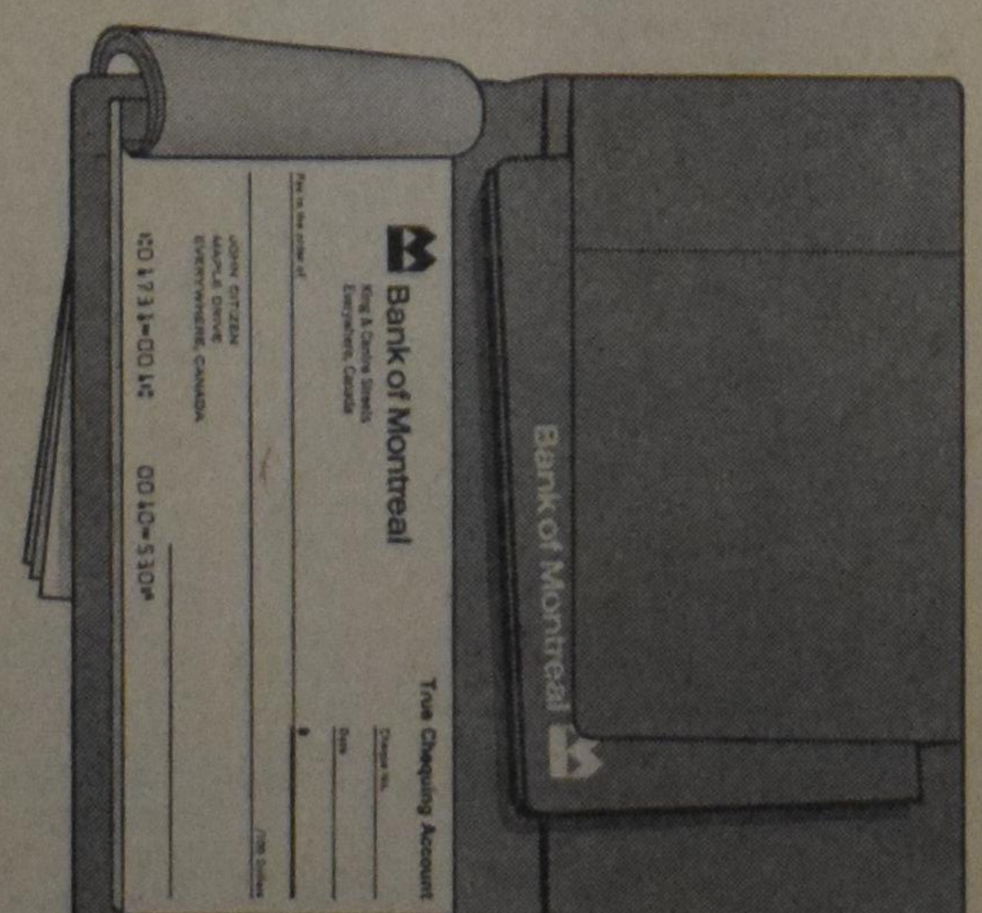
Het wordt tijd, in verband met het voorgaande, dat duidelijker wordt gesproken. Wat bedoelt men allereerst met dat "Kingdom"?

Het lijkt dat men geen rekening houdt met de profetie van een komende anti-Christelijke wereldheerschappij.

Trouwens niet alleen aan het

(Vervolg op blz. 8)

De geld planner



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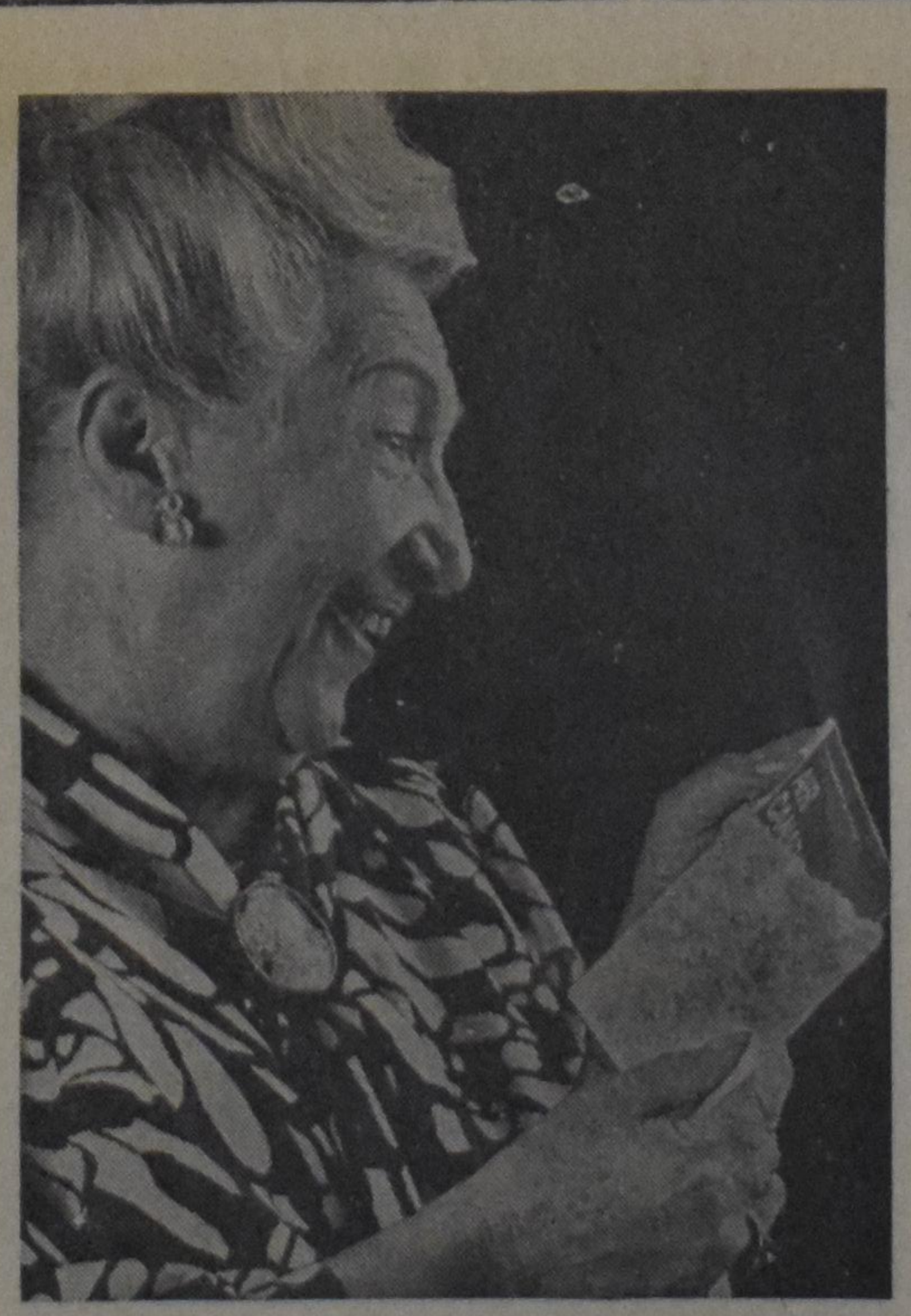

Schenk haar een vacantie in Canada. $320

Afgezien van zelf naar huis te gaan, is het beste wat U kunt doen iemand waar U veel van houdt over te laten komen.
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NU is een goede tijd om het te doen. Onze wintertarieven zijn altijd voordelig geweest, doch van 1 november tot 31 maart zijn ze laag als nooit tevoren — $320 retour Amsterdam—Toronto—Amsterdam voor 29 tot 45 dagen. Indien U het wenst, kunt U gebruik maken van ons "Vlieg Nu" — Betaal Later" plan. Het is zo eenvoudig als wat — laat Uw reisbureau in Canada de bijzonderheden met U regelen. Doch doe het spoedig, herinner dat de tarieven nu het laagste zijn.

AIR CANADA

JAGEN ACHTER WIND

Of wij het nu willen toegeven of niet, het vacantie-seizoen is heus voorbij. Tenten en kampeergerei zijn opgeborgen. In de tuin staan nog een paar late bloemen te bloeien. Maar over het geheel genomen is het werk buiten gedaan. Dat wil zeggen, dat wij opnieuw gaan beginnen.

De Prediker heeft daarin al iets vermoeiends gezien: dat telkens terugkeren van de dingen. De Prediker wijdt daar nogal over uit. Is er eigenlijk wel wat nieuws onder de zon? Hebben nieuwe dingen zich niet vroeger al in een of andere vorm voorgedaan? Is het niet alles een jagen achter wind?

De zon gaat op en de zon gaat onder. De zomer komt en de zomer gaat voorbij. Je gaat 's morgens naar je werk en je komt 's avonds weer thuis. Wat dat werk ook moge zijn, maar de volgende dag doe je hetzelfde. Je voedt je kinderen op tot grote mensen, die op hun beurt hetzelfde moeten gaan doen. Er is geen einde aan de repetitie.

En zo beginnen de verschillende verenigingen weer aan een nieuw seizoen, of dat nu een mannen- of vrouwenvereniging of een z.g. bijbelgroep is. Je maakt een plan voor de winter en volgend jaar ga je hetzelfde doen. Wat beogen wij ermee? Wat doel bereiken wij? Is het soms ook een jagen achter wind?

Wij hebben inderdaad voor het moment die bijbelstudie-groepen op het oog. Welk doel stellen wij ons? Dat lijkt misschien een vreemde vraag. Een christen moet immers zijn bijbel kennen en die kennis vergaar je niet als je dagelijks met je zaken of met je huiselijke besognes bezig bent. Dat is natuurlijk waar, maar dat beantwoordt eigenlijk de vraag niet. Want die vraag is wat wij eigenlijk met onze bijbelstudie trachten te bereiken. Een encyclopedische kennis van wat er in de bijbel staat? Een historische kennis van de bijbelfeiten?

Diezelfde Prediker heeft met zijn zwaarmoedige inleding toch in de roos gemikt. In 12:13 zegt hij dit: de slotsom van alles is: vrees God en onderhoud Zijn geboden, want dat is de mens.

Dat is de mens! Dat wil zoveel zeggen, dat als je God uit het leven wegdenkt, dan houd je een schelp over. Dan is het leeg, doelloos. Haal God uit je zaken weg, en je zaak is hol. Haal Hem uit je studie weg en je komt terecht in een labyrinth. Haal hem uit je gezin, uit je school, uit de kunst, uit je kerk (ja, uit je kerk) weg, en je stemt dadelijk in met wat de Prediker zegt: al je moeite is een jagen achter wind.

Dat geeft aan de bijbelstudie (waar die studie ook verricht wordt) een bepaald accent, een zekere richting. Wij noemen de bijbel het Woord van God. Dat wil zeggen, dat wij luisteren moeten, goed luisteren. Wij behoeven niet uit te vinden, wat God niet gezegd heeft. God heeft niet gezegd wat de "doorn in Paulus' vlees" was, evenmin als Hij gezegd heeft waar Lazarus is geweest tijdens de dagen, dat hij in het graf was. Deze en dergelijke vragen (die herhaaldelijk opkomen) krijgen geen antwoord en helpen niemand iets verder. Maar God spreekt wel in de profeten en in de ballingschap van Zijn volk en de tempel-herbouw onder Nehemia en in de prediking en wonderen van Jezus en in de Handelingen. Dat is bijbelstudie, die zich richt op het luisteren naar God. Zulke studie wordt altijd beloond. Er is niemand die dezelfde blijft als hij God hoort spreken.

D.F.

VAN ANDERE DRUKPERSEN

RIJKE MENSEN ZIJN OOK MENSEN

In ons nummer van 9 juli j.l. namen wij een artikel over uit "De Gids" (uitgave van het C.N.V.) onder de titel "Geen woningnood in Nederland voor geldbezitters". Een lezer zond ons nu een nummer van het weekblad "Opbouw" (5 juni 1970) waarin de feiten uit "De Gids" nader worden bezien. Ter wille van de juistheid van feiten, nemen wij hieronder tevens het artikel uit "Opbouw" over.

De wijsheid van het CNV-blad De Gids is ons ten voeten uit getekend in het artikel "Er bestaat helemaal geen woningnood in Nederland", dat u aangetroffen hebt in Opbouw van 24 april. Vooral wanneer daarin nader wordt gesteld: "we hoeven er alleen maar voor te zorgen, dat het geld beter verdeeld wordt", weten we uit welke hoek de wind waait. Terecht wordt overigens in dat artikel betoogd, dat er woningen beschikbaar zijn voor wie dat kunnen betalen.

Inderdaad, er zijn nu ook dure huizen te koop. Huizen van een ton en enkele tonnen, tot vijf ton (= een half miljoen), staan te koop. Terecht komt dat eens in de krant. Want na de oorlog zijn er eindeloos volkswoningen gebouwd, goedkope woningen, subsidiewoningen, woningen-voor-iedereen, woningen, die zo goedkoop en zo slecht zijn gebouwd, dat ze nu wel weer kunnen worden afgebroken. Alle jongemannen van de Veluwe wier oudere broers een kamertje aan-vaders-huis mochten aanbouwen, moesten na de oorlog een éigen huis hebben; huur of koop dat deed er niet toe. De grote zwevende koopkracht door geen tien Lieftincks te beteugelen, zocht een snelle en duurzame bestemming. En de staat bouwde wat zij kon, bouwde uit alle macht en tegen de klippen op, bouwde overeenkomstig de rooms-rode regeringsidealen, bouwde met hulp van ons aller belastinggelden: goedkope woningen voor Jan en Alleman.

Nu mogen er eindelijk ook duurdere woningen worden gebouwd. Niet dat dit dure element zo aantrekkelijk is — maar de aantrekkelijke woningen-naar-eigen-smaak zijn bizonder duur; nu de bouw eindelijk vrij is betaalt men zeker 100% meer dan destijds, bijvoorbeeld in 1950. Daar zit een discriminatie van de "beter-gesitueerde" in. Waarvan acte.

—

Het CNV-blad De Gids noemt blijmoedig een aantal gevallen op. Voor 5 ton een villa in Kralingen "als je maar zorgt dat je genoeg geld hebt". Maar als u leest wat in die koopsom is inbegrepen: 6741 M² eigen grond (waarde zeker f 135.000), een chauffeurswoning (f 40.000), 6 kassen (f 60.000) en een garage (f 5000), dan blijft voor 't comfortabele huis f 260.000 over. Dat klinkt al anders, temeer waar ook de chauffeur eén huis krijgt; en dan nog — mag hij alstublieft? Hij doet er toch niemand schade mee?

Voor 3½ ton een landhuis bij Amersfoort met anderhalve hectare grond (f 150.000), een zomerbungalow (f 25.000) en grote garage (f 5000); blijft voor het huis zelf f 170.000 over. Mag het?

Of blijf wat dichter bij de koude grond. Een luxueuse 4-kamer-flat voor f 150.000 in Scheveningen, inclusief verwarming (f 10.000), garage (f 5000), bewaking (...) en lift (...); zo blijft voor het uitzicht over de zee f 135.000 over. Is dit toegestaan? Of is het onfatsoenlijk zulk een huis te kopen en te betalen? Zo ja, tot hoe ver gaat dan wel het fatsoen?

Nog een voorbeeld uit De Gids: flats op een landgoed in Wassenaar. De huur zou 18-20 mille zijn, de koopprijs f 142.000 tot f 225.500. U moet even meetellen: behalve een bizonder rustige en fraaie omgeving is er bewaking, hulp, ook huishoudelijke assistentie (!), logeerkamer beschikbaar, dinerverzorging, en zo voort. De Gids meent te weten dat de huizen te duur waren voor verhuur en daarom "uit armoede" worden verkocht. En dan volgt het rekenkunstje: dat je de rente van je hypotheekschuld van je inkomen mag aftrekken, en daarmee dus een belastingverlaging krijgt, die kopen voordeliger maakt dan huren. Eindelijk wordt de indruk gewekt, dat de staat wel voor 60-70% in de kosten van je dure flat meebetaalt.

—

Zo, dat is wel een staaltje van demagogie, dat er zijn mag. Voordat iemand 60-70% van zijn inkomen aan IB betaalt moet hij (gehuwd, geen aftrekbare kinderen) toch zeker f 300.000 inkomen hebben. Indien hij geen aftrek van inkomstenbelasting (IB) zou krijgen, bijvoorbeeld als hij de flat huurde, zoú hij 63% van zijn inkomsten (= f 189.000) aan de staat betalen. Dat schijnt ieder rechtvaardig te vinden. Waarom eigenlijk? Dat rechtvaardigheidsgevoel is, wat Europa betreft, nergens op zo hoog niveau werkzaam als in Nederland. Overal ter wereld kan men goedkoper terecht, vaak stukken goedkoper.

Stel u voor: Jan Boezeroen rekent vandaag met "netto loon". Die wil van geen IB weten. Maar wanneer je meer presteert dan 12 miljoen doorsnee Nederlanders, wanneer je f 50.000 of een ton of meer waard bent... dan wordt het door die 12 miljoen vanzelfsprekend geacht, dat de staat daarvan 60-70% wegbelast. Dat begint verdacht veel op discriminatie te lijken: wanneer iemand hard werkt,

(Continued on page 7)

Belastingvrije

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(8)

Als ze een dag op de golven hebben gereden en 's avonds in het logies om de tafel zitten begint Jilderd ineens te schreeuwen. "Ik wil van boord, wij zinken straks, de boot gat naar de kelder."

De kok legt zijn arm om zijn schouder: "Stil maar jongen, dit gat wel over."

Dan begint Jilderd te huilen, te huilen als een kind.

De kok krijgt gelijk. De volgende dag tegen de avond neemt de wind af. De lucht klaart op. Rood en goud vlamt de zon in zee. De zee blijft nog woelig, maar de hoge dreungolven zijn er niet meer. Het schip vaart weer zijn koers. Jilderd, achter op het dek, kijkt uit over het water. Hij moet zich nog vasthouden, maar is nu al aardig gewend; een zeeman zal hij echter nooit worden. Daar ver achter dat water, ligt Nederland, ligt Friesland, ligt Vleerbos. Daar zijn zijn ouders, daar is zijn grootmoeder. Jilderd slikt iets weg. Hij is een dief geworden om een hersenschim, omdat hij meende, dat achter de kim het geluk wachtte. Nu weet hij, dat de wijde wereld hard is. En op deze boot is hij alleen. Bij geen enkel mens hier op dit schip voelt hij zich thuis. Het zijn allen vreemden. De kok is de beste nog, maar ook die verstaat hij niet. Wat moet hij straks als hij in Amerika aankomt? Twaalf dollars heeft hij, schamel overschot van zijn misdaad. De man die hem naar de boot bracht, heeft ze hem gegeven in ruil voor zijn Nederlandse geld. Wat moet hij straks aanvangen in een land, waar hij geen mens kan verstaan.

Wat stond hem toch voor de geest, toen hij in halsstarrige blindheid van huis liep? Het harde leven bij Folkert? Ja, en verhalen die hij heeft gelezen: gouddelvers in Klondike, rijk worden. Och, och. Het kan zijn, dat die stoker daar in Amerika nog ziek is. Als hij dan eens mee terugvoer. Maar dan? Hoe zal hij thuis worden ontvangen?

Wat zal men in het dorp zeggen? Neen, dit is onmogelijk. Er zit niet anders op dan in het vreemde land werk te zoeken. Hoe dan ook. Hij zal de taal moeten leren. Hier op dit schip, waar niemand hèm en hij niemand verstaat, voelt hij zich als alleen op de wereld.

Grootmoeder Feikje kleedt zich voor de kerk. De zwarte japon heeft ze al aangetrokken. Op de tafel staat het flesje eau de cologne, en liggen de mutsen van het oorijzer. Met bevende handen legt ze die op zij. Vierenzestig jaar lang heeft ze des zondagsmorgens het oorijzer opgezet. Eerst het zwarte mutsje over het haar, dan het witte mutsje over het zwarte, dan voorzichtig het oorijzer. En daaroverheen de hagelwitte kanten muts met de gesteven rij pijpjes. Nu is het oorijzer weg. Grootmoeder Feikje staart met haar oude ogen naar de mutsen, waardeloos nu. Voor het eerst in zestig jaar ziet ze er tegenop naar de kerk te gaan. Iedereen zal het zien: Feikje zonder oorijzer, bestolen door haar eigen kleinkind. Dit wordt een zware gang. Dan vermant ze zich. Haar oude lippen prevelen: "Zou ik het goede uit Gods hand ontvangen en het kwade niet?" In dit alles zondigde Feikje met haar lippen niet. Maar wat moet ze op het hoofd zetten? Ze staat even in beraad. Dan resoluut slaat ze het blauwe doekje, dat ze overdag draagt over het grijze dunne haar. Ze neemt haar psalmboek en stapt naar buiten. "Hoe lieflijk zijn mij Uwe voorhoven, o Here."

Als ze de steeg uitkomt, passeren just Jelke en Afke met de kinderen.

"Morgen!"

"Morgen!"

Jelke ziet het blauwe doekje op het hoofd van zijn moeder. Zijn sterke handen knijpen tot vuisten.

Op het kerkplein aarzelen ze even. Jelke kijkt naar de grond. Afke draait zenuwachtig heen en weer. Dan stapt Feikje met langzame gewisse stappen de kerk binnen. De anderen komen er achter aan.

Feikje met het doekje op het hoofd voorop. Jelke met rood gezicht, Afke met neergeslagen ogen, zo stappen ze daar door het middenpad. Dragende hun schande.

* * *

Als in de blauwe lucht gestempeld, rijst het vrijheidsbeeld in de haven van New York hoog tegen de hemel aan. Daar achter schemeren wit en grijs de hoge gebouwen, wolkenkrabbers.

Jilderd ziet de stad van het nieuwe land. Maar het geeft hem geen vreugde. Angst is er in zijn hart, nu hij het land, waar hij zal moeten blijven, aanschouwt. Wat zal hij hier aanvangen tussen mensen, die hij niet verstaat? De boot meert aan de kade. Lange loodsen rijen zich langs het water. Er liggen meer schepen. Vlaggen van vele landen staan strak uit in de straffe wind. Op de kade staat een jonge kerel te wuiven. De bemanning wuift en schreeuwt terug. De stoker is er weer. Jilderd begrijpt, dat hij nu totaal overbodig is op dit schip.

De stoker op de wal is een Griek. Hij staat te oreren, alsof hij op de Areopagus was.

Het afscheid van de kameraden is koel en koud. Alleen de eerste machinist houdt zijn hand iets langer vast. Dan duwt hij er vijf dollar biljetten in. "Omdat je de eerste dag zo kerelachtig hebt gewerkt." Dan is hij ook al vertrokken. De kapitein maakt het heel kort: "Het ga je maar goed, wordt maar gauw miljonair, beste Hollander."

Daar is dan alles mee afgelopen. Deze stille vent, uit een ander land dan het hunne, lag hen niet. Als de stoker aan boord komt, wordt hij met gejuich begroet.

Jilderd in zijn blauwe duffel loopt langs de lange loodsen. Zijn schoenen klappen op de dikke stenen. Het is goed weer, de zon schijnt. Nu is hij dan in Amerika. Het is hier al precies als in Amsterdam: loodsen en een kade. Waar moet hij nu naar toe? Wat gaat hij doen? Jilderd weet het niet.

De douane maakt het hem niet moeilijk. De twee mannen in een hokje kijken zijn pas maar even in. Een zeeman, die de stad even intrekt. Bagage heeft hij niet eens bij zich. Leon Pernet staat in de pas. Het is voor deze Amerikanen een vreemde naam.

Jilderd moet er ook nu weer aan denken, dat ze een vreemde naam in zijn pas hebben gezet. Nu is hij zichzelf niet meer. Als een vreemde komt hij dit nieuwe land binnen. En nu verder? Hij loopt de kade langs en merkt dat deze loodsen op een eiland staan. O, daar is een stoombootje. Daarmee vaart Jilderd naar de vaste wal. Nu is hij dan echt in New York. Langs het water loopt hij met zeventien dollar als heel zijn bezit en een onrustig geweten. Het is laat is de middag. De hoge en vele huizen verwarren hem. Auto's rijden er langs de straat. Jilderd zoekt zijn laatste wilskracht bijeen. Daar staat een groot gebouw. Logement staat er op en nog meer woorden die hij niet begrijpt. Hij stapt er binnen, komt in een zaal waar zeelui aan tafeltjes zitten. Mannen, vrouwen en kinderen zitten meer naar achteren bij elkaar.

Landverhuizers, denkt Jilderd. Daar niet te dicht bij, er konden eens Friezen onder zijn, die lastige vragen zouden kunnen stellen. Als hij aan een tafeltje neerstrijkt, komt er een man naar hem toe. Een al oudere man met een vriendelijk gezicht. Hij begint in het Engels, maar als Jilderd in 't Nederlands iets zegt blijkt deze man — o wonder — ook een beetje Nederlands te spreken. Jilderd bestelt koffie. De man knikt: "En verder? Heb je hier werk of even de stad in en dan terug naar het schip?"

Jilderd doet uitleg. Nee, werk heeft hij niet, maar hij wil het zoeken.

"Wat kun je zoal?"

Jilderd draait daar maar wat omheen. Hij kan moeilijk zeggen, ik kan uren een schip trekken. Dat doen ze hier misschien niet zoveel.

"Werken," zegt hij kort.

De man brengt de koffie. Een krant heeft hij meegenomen. Terwijl Jilderd zijn koffie drinkt, kijkt de man van dit Zeemanshuis de advertenties na.

"Hier in de Staat Nebraska worden nog al werkkrachten in de landbouw gevraagd," zegt hij. "Kijk drie adressen in de zelfde streek. Het is twee dagen sporen." Dan is hij weer weg. Andere verdoolden hebben zijn hulp nodig. Meisjes in witte schorten bedienen de gasten. Er komen telkens meer door de beide deuren. Jilderd zit er verloren tussen. Hij wil hier vannacht maar blijven, en dan... wel dan zal hij maar naar die vreemde streken trekken, waar ze werkvolk vragen. Hij wil verdienen en het eerste geld dat hij overspaart zal hij naar Vleerbos sturen, dan kan grootmoeder een nieuw oorijzer kopen. Dan heeft hij haar oorijzer slechts geleend, niet gestolen. Het is hem een pak van het hart nu hij het zo bekijkt.

De man komt terug: "En?"

"Ik wil daar wel eens kijken," zegt Jilderd.

"Is het duur zo'n tijd met de trein?"

"Vier dollar ongeveer. En slaapt u hier vannacht?"

"Ja, als dat kan."

"Jazeker. En dan zal ik u morgen wel op de trein zetten. Wilt u de stad nog in? Of blijft u nu maar hier?" De man praat alsof hij zijn vader is.

"Nee, ik blijf maar hier."

"Best. En stel uw vertrouwen steeds op God de Heere, waar gij gaat of staat."

Jilderd knikt. Het doet hem toch goed, dat er hier in dit vreemde land iemand is, die over deze dingen spreekt.

(Wordt vervolgd.)

RIJKE MENSEN ZIJN OOK MENSEN

(Vervolg van blz. 6)

of erg knap is, of veel geluk heeft, of bepaald onmisbaar is, kortom ver boven de massa uitsteekt. Daar staat straf op: 60-70% afdragen! En als die iemand zijn pientere kop gebruikt om zijn huis niet te huren maar te kopen — en zo gebruik te maken van de legale IB-aftrek, die voor élke Nederlander gelijkelijk beschikbaar is — dan wordt door J.B. gedaan, alsof de man de staat besteelt; alsof het rijk eigenlijk 's mans huis voor 60-70% betaalt. Waarvan acte.

Want hoe zit de zaak precies in elkaar? Wanneer de rijke meneer X. een 2 kamer-flat te Wassenaar koopt (hij heeft hier genoeg aan, want zijn getrouwde kinderen kunnen op gehuurde logeerkamer terecht) betaalt hij f 142.500. Deze investering kost hem 8% rentederving plus onderhoudskosten = f 1000 per maand. Daarom gaat de rijke meneer X. die flat niet uit eigen middelen kopen, maar neemt een hypothecaire lening van 70% (= f 99.750) en past zelf 30% bij (=f 42.750).

Iemand die een flat van f 142.500 koopt mag volgens de rijksnormen gesteld worden op een inkomen van f 75.000 (zie verder). Waar de kinderen de deur uit zijn betalen de heer en mevrouw X. aan inkomstenbelasting f 34.136. Nu hij een hypothecaire lening nam, mag hij 10% rente is f 9975 aftrekken van zijn inkomen en belandt op een IB van f 27.761. Wat kost hem nu de gekochte flat?

Zijn eigen investering geeft een rentederving: 8% van f 42.750 = ...	f 3.420
De rente van zijn hypothecaire lening is	„ 9.975
Het onderhoud en de aflossing stellen we op	„ 2.605
samen	f 16.000
en na aftrek van zijn belastingbesparing ad	„ 6.375
betaalt hij per jaar	f 9.625

Dat is f 800 per maand in plaats van f 1000. Er is geen sprake van, dat "de staat zestig tot zeventig procent" van zijn huis betaalt; de rijke meneer X. bespaart zich 20% op zijn woonkosten, besteelt daarmee de staat niet, maar voorkomt dat de staat hem meer afneemt dan wettelijk nodig is. Mag hij alstublieft? Bovendien is hij nu eigenaar voor die f 800 per maand; als huurder zou hij f 1500 moeten betalen.

—

Een gefortuneerde dame ging in het buitenland wonen. Ze had weinig vermogen maar een groot inkomen. Toen ze een andere nationaliteit koos, mocht ze f 350.000 van haar inkomen meer behouden dan in Nederland. Drie en een halve ton per jaar (netto!) overhouden — alleen door een uurtje vliegen verder op te gaan wonen; daar kan ze wat mee doen, nietwaar? En ze eet er geen boterham meer om. Haar burgemeester vroeg me gramstorig: zou ú daar uw nederlandse nationaliteit voor willen verkwanselen? Ik antwoordde: vindt u die nederlandse nationaliteit een zo hoogwaardig goed, dat zij met f 350.000 per jaar moet worden gehonoreerd? Daar had hij niet aan gedacht.

—

Een rijke meneer Y. betaalde kort na de 2e wereldoorlog aan de eenmalige heffing en de vermogensaanwasbelasting een aanzienlijke som. Hoeveel moet u zelf maar uitrekenen. Hij had geen extra inkomen gehad door of in of na de oorlog, maar wel moest hij een stuk van zijn vermogen afstaan: gelijkgeschakeld met al degenen, die wel "verdiend" hadden aan of tengevolge van de oorlog. Tussen haakjes: weet u dat het vrijmaken van een vermogensbestanddeel op zichzelf nog aanzienlijke verliezen kan opleveren?

Een regeringsambtenaar kwam persoonlijk enige vermogensbestanddelen inspecteren. Om nog een ander terrein te gaan bezien zou een fikse wandeling vergen. Daarom zei de ambtenaar: stapt u maar in mijn auto. De rijke meneer Y. keek even naar de letters op de auto, die het betreffende departement aanduidden. Dat irriteerde de ambtenaar: "nu ja — zei hij snibbig — ik zei mijn auto, maar misschien hebt u er wel aan meebetaald". Meneer Y. grinnikte tevreden; de les was begrepen. "Hoeveel kost deze auto dan?" vroeg hij vriendelijk. De ambtenaar noemde een rond bedrag en meneer Y. maakte een deelsommetje. "Dan heb ik na de oorlog 175 van deze auto's aan het rijk betaald", zo besloot hij, misschien rijden we dus wel in mijn auto!". De ambtenaar zweeg nadenkend. En de rijke meneer Y. vertelde me het verhaal, in de grimmige voldoening, dat althans iemand de waarheid kende.

—

En nu de niet-rijke mensen. Er zijn inderdaad 2-kamer-flats te koop voor f 30.000. Er zijn "herenhuizen te kust en te keur" voor f 50 tot f 60.000. En huizen van f 50—100.000 zijn er "volop"; zelfs dit is waar. Maar wat De Gids verder zegt over "geduld hebben en zuinig zijn", over "sparen" en zo lang wonen in een "vochtige kelder" of op een "gammele zolder" kon eerder uit De Waarheid zijn overgenomen; want het riekt naar bewuste misleiding.

Wie een huis voor f 40.000 koopt (k.k.) legt zich de volgende lasten op. Hij moet eerst f 6000 hebben gespaard; rentederving f 360. Hij moet een hypothecaire lening aantrekken van f 36.000 à 10% = f 3600 p/j. Hij moet aflossing en onderhoud betalen, stel f 840. Dit samen brengt de man op f 4800 per jaar of f 400 "huur" per maand. Daarmee is hij eigenaar.

Welnu. De regering streeft naar een huizenbeleid, waarbij 20-25% van het inkomen verwoond wordt. De koper van voornoemd pand van f 40.000 moet dus een inkomen hebben van f 1800 bruto per maand. Heel de gegoede middenstand, de Mavo-onderwijzer, de Havoleraar, staan al te dringen. Laat men het nu niet dramatisch voorstellen. Bovendien: laat die onderwijzer dus f 1800 per maand verdienen en 2 kinderen hebben. Hij betaalt aan IB f 3840 per jaar. Na aftrek van zijn rentelast (f 3600) bedraagt zijn IB slechts f 2684. Ergo de staat betaalt (om in de termen te blijven) f 1156 mee aan zijn huis, dat is 24% van zijn woonkosten. De onderwijzer krijgt alzo nog meer subsidie dan de gewraakte *) "rijkaard"! Blijft over de vraag, of een gezin met 2 kleine kinderen van een inkomen van f 21.600 een paar mille per jaar kan oversparen. Ik weet niet of u daar zwaar aan moet tillen. Nu moeten we ook niet doen alsof sparen iets onzedelijks is.

—

Na dit voorbeeld nog een opmerking. Er zijn dus volop huizen tussen f 50 en f 100.000 te koop. (De opmerking van De Gids, dat de bouwers zich blauw adverteren en de huizen aan de straatstenen niet kwijt kunnen, moet u maar vergeten; speciaal in die wereld werkt men niet uit liefdadigheidsoverwegingen.) Maar een huis van f 80.000 vergt natuurlijk dubbele lasten en veronderstelt een inkomen van zeg f 50.000. Iedere arts komt zo maar in aanmerking. Een huis van f 2 ton vergt naar verhouding een inkomen van ruim een ton; iedere specialist is bereid ervoor in te schrijven. En laten we het nu niet te gek maken; màg er nog verschil in inkomen zijn? Of is dat ook onzedelijk? Zelfs in Rusland — waar krachtdadig getracht is alle inkomens gelijk te maken (en waar men waarachtig wel wist "hoe het geld te verdelen") — heersen al lang weer de grootste tegenstellingen. Ginds door bevoorrechting, heet het; hier door prestatie.

Tenslotte nog iets over rijke mensen. Ze zijn ook mensen. Een van mijn vrienden is een joodse notaris, een nederig en vriendelijk mens. Hij werd tijdens de oorlog multi-miljonair, omdat al zijn familieleden omkwamen. Deze vriend zou zijn miljoenen graag teruggeven, als hij daarmee zijn twee vergaste dochtertjes terug had. Ik heb een dame gekend, die haar zoon voor f 5 ton terugkocht uit een Duits concentratiekamp. De jongen kwam doodziek thuis en overleed spoedig. Na de oorlog ontving de moeder het losgeld terug: ze wilde het niet hebben en besteede het voor een algemeen sociaal doel.

Rijke mensen zijn meestal pientere mensen, hardwerkende mensen en spaarzame mensen. Het is moeilijker een vermogen in stand te houden dan op te bouwen. In ons sterk-cumulatief belastingstelsel beslist een grote meerderheid over het inkomen van een kleine minderheid: tot 70½% van het inkomen. Is dat billijk? Rijken en armen ontmoeten elkander, zegt de spreukendichter; maar hun beider Maker is de Heere.

D. W. L. Milo, Voorhouten.

---

*) Een leeraar van f 36.000 krijgt, bij koop van een huis ad f 80.000, zelfs 40% subsidie!

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FROM THE MAILBAG

NUSC's Position on Education

There seems to be some misunderstanding about education in our circles. In recent issues of **Calvinist-Contact**, and through other sources, the impression has been created that there is a fundamental difference between the views of the National Union of Christian Schools (NUCS) and those of the Association for the Advancement of Christian Scholarship (AACS). In this article I would like to show that the fundamental positions are one and the same.

The Christian Reformed Church synod of 1968 requested the NUCS to appoint a committee to study the crisis of funding Christian education (Acts of Synod, art. 97, IV, B.4). NUCS immediately appointed a committee consisting of some of its own board members and leaders in the Christian community. Since this committee was an official NUCS committee, we may conclude that the recommendations are NUCS recommendations.

The committee made its recommendations to the Christian Reformed synod of 1969. The report can be found on pages 193 to 201 of the Agenda for Synod, and on pages 325 to 333 of the Acts of Synod of that year. The section which is of interest to us here is the one on the "Rationale for the Church's Support of Christian Education." Since the section is so full of information that it would be an injustice to the NUCS to just take excerpts out of it, I will quote the section in full. Some of the wording is a little difficult for the ordinary reader. In such cases I will add an interpretation in brackets. Here then follows the quotation.

A. The principal basis of education

The Bible, God's trustworthy Word, speaks comprehensively (a lot, totally) about religion. It always presents man as man-before-God. Man inescapably has to do with the God Who has revealed Himself in creation and in the word of God incarnate, Jesus Christ. Man owes his origin to God. His life's calling comes from the same source (God). God provides man with the time, the talents, and the setting in which to live and act. Man is to serve his Maker in love and obedience. This calls for more than periodic cultic (religious) exercises. It calls for the giving of his heart to God, the heart as the center of his dynamic (moving, active) existence.

The fall into sin brings the phenomenon (appearance) of false religion upon the human scene. For man, instead of responding in love and obedience, ignores the God who speaks and calls, and opposes him. Refusing to acknowledge God's claim upon him, man directs his life away from the Lord. He suppresses and denies God's revelation and pays homage to a substitute god of his own making.

God's sin-destroying grace in Jesus Christ redeems man from false religion. At the cross of Jesus Christ man discovers both the tragedy and guilt of directing his life away from the Lord. There too, he experiences the forgiving love of his Maker in Jesus Christ.

Simultaneously (at the same time) he rediscovers the meaning of his life as man-before-God, as God's representative and God's servant in the creation. And in the power of the Holy Spirit he gives himself to fulfilling his calling in love and obedience.

True religion, therefore, to which man is redeemed through Jesus Christ, is that human response in which he commits to God his heart as the center of all his thought and actions (Ps. 19:14 and 2 Cor. 10:5), a commitment which is expressed in all relationships (Mt. 5-7; Eph. 5:21-6:9; Col. 3:12 - 4:6).

This confession forms the framework within which we conceive of the nature and aims of christian education.

B. Why christian schools?

One may, and sometimes does, see the christian school as an institution through which covenant children are sheltered from the evil influence of the public school system. It forms, according to this idea, a protective shield around the christian child until he has gone through the difficult process of maturing. One can then still vary the accent (emphasis). One may want to stress the aspect of protection "from;" another may more seriously consider the question "for what?" But as long as we view the christian school as a protective shield, we are justifying its existence in negative terms.

The Christian, however, must have a positive reason for the existence of the christian school. It is both misleading and dangerous to justify the formation of christian schools on the basis of the supposed corrupting influence of the public school system. Misleading, because we then naturally think of the superiority of the teachers and pupils in the christian schools whereas the public schools have equally able pupils and many dedicated and capable teachers. Many public school teachers and pupils personally confess Christ and the moral level in the public school is not always demonstrably (cannot be proved to be) inferior to that in the christian school. Such a justification is dangerous, however, because it does not lay bare the fundamental difference between the two systems of education.

The public school system, with all the positive things one can say about it, is, as system, **man-centered.** The former works on the basis of the supposition that education can legitimately be divorced from God and His revelation in creation and in Christ. The latter neither dares nor desires to ignore the God who acts, who speaks, and who calls. Christian education, therefore, is centered in Jesus Christ and directed toward the triune God of the Scriptures. The goal of the christian school is to do everything in loving obedience to Jesus Christ. All learning must be brought into subjection to God. The christian school is a product of the efforts of the christian community to provide God-centered education.

C. For whom are christian schools?

Obviously christian schools provide the kind of education each Christ-loving parent should desire for his children. This need not be elaborated on in the context of this report. That parents are responsible for the christian education of their children is scarcely arguable, and that separate christian schools is the most efficient and effective means to meet this responsibility is widely, if not universally, accepted in our denomination.

However, we may think that each parent who sees the need for Christ-directed education for his own children cannot help but think of other children too. Christians will desire such education not only for their own children, nor merely as a service arm of the institutional church in its personnel (employees) in missionary situations. Rather, moved by a vision of the Kingdom of Christ, they will desire such an education for all christian children in North America and throughout the world. We should also have the vision and the desire to see all children receive the benefits of God-centered education.

This desire is at the same time a biblical command. The Great Commission does not end with leading people to conversion. Subsequent instruction in the mighty acts of God and His abiding will as they relate to the total life of the child and of the believer is also desperately needed. The claims of Christ are total, and education is not excluded. Our task is to confess this lordship of Christ and to proclaim it. In the field of education this means — with an eye to the glory of the Lord and the growth, well-being, and service of His children — that we help our fellow Christians to see the need for a God-centered education, and that at the same time we render all possible assistance to help them realize this for their children.

Such a task is potentially overwhelming. The limits on our time and our financial resources require that guidelines and priorities (order of time) be established to help us as a church and a community to realize our desires. We may have the vision; but we have heretofore (up to now) lacked the courage, the conviction, the know-how, and the resources, to impliment this vision.

D. By whom are christian schools established?

Such a broad perspective on the problem of "for whom" christian schools exist also points to those who are responsible for promoting and providing christian education. In the past the christian school has frequently been thought of simply as an extension of the home. The conclusion drawn from this view was that christian education is solely the responsibility of parents. As this focus of responsibility is translated into the problem of financing christian schools the consequences have been bad. Christian education seems in many instances to be getting out of reach of families with moderate and marginal (low) incomes and becoming a luxury for the well-to-do. For this reason it now seems apparent that there can be no compromising with the principle that the total christian community is responsibilty for providing christian schools. Both the preservation of the existing christian schools and the extension of their benefits to others in conformity with our vision requires the theoretical acceptance and the practical sharing of the responsibility by the total christian community.

The following considerations make this conclusion abundantly clear.

1. The entire christian community is sustained by and promoted through the existence and quality of God-eentered education given to succeeding generations.

2. All those, married or single, parents or not, who teach in christian schools do thereby accept a responsibility for christian education which has nothing to do with parenthood.

3. The size of the undertaking of christian schools in our society is such that a limited part of the christian community cannot possibly support it. The families with school-going children cannot bear this burden alone. To press them to do so many have serious consequences for those families; limiting, for example, the degree to which they would be able to participate in the life of the church, forcing the mother into employment, or restricting the size of the family.

4. The Reformed churches confess the communion of saints, which commits the members of the christian community ". . . to employ their gifts readily and cheerfully for the advantage and salvation of other members." (H.C., Ans. 55.) The scriptural injunction requiring us to make practical the communion we enjoy in Christ is clear. (1 John 3:16, 17.)

It must be stated, therefore, with emphasis that the task of providing God-centered education cannot be relegated (hand over) exclusively to the parents of the children receiving such education. The responsibility must be shared by all who confess Christ as Savior and Lord. The church, therefore, is the focal (central) point of responsibility, and it must teach and demand of its members a participation and involvement in this responsibility of the christian community.

This is the end of the quoted section. I believe that it speaks for itself. The NUCS believes that an end must be made of the "compromising with the principle that the total christian community is responsible for providing christian schools" and that ". . . responsibility for christian education . . . has nothing to do with parenthood." This is also the position of the AACS. As a matter of fact, the AACS is in full agreement, and very happy with the official NUCS position as stated in the quoted section.

I hope that this article has aided in clearing up a serious misunderstanding and that it will lead to a better cooperation in the christian community. I also hope that the Reformed churches and denominations will listen to the NUCS when it says that the church ". . . must teach and demand of its members a participation and involvement in this (education) responsibility of the christian community."

Dick L. Kranendonk.

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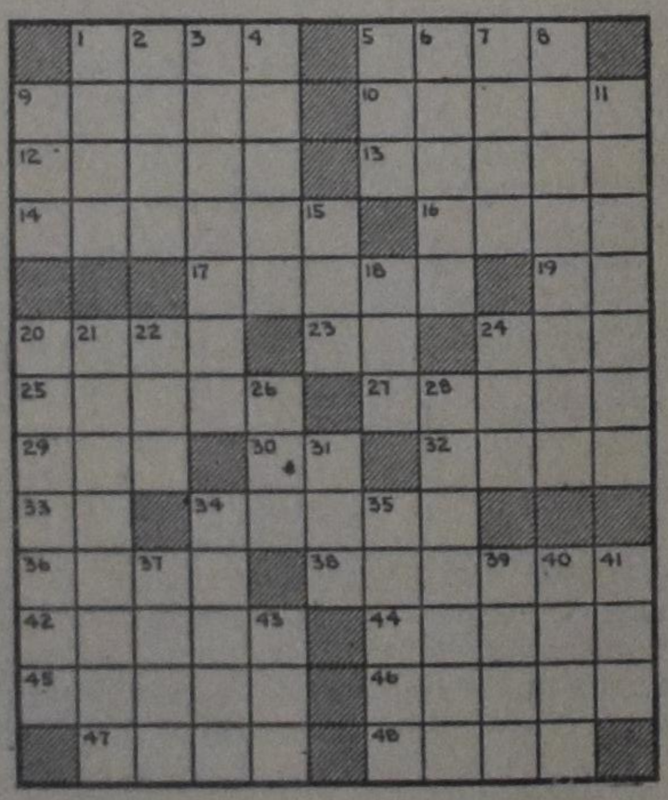
ACROSS
1. Pitch
5. Lettuce
9. Macaroni
10. Dart
12. Aside
13. Girl's name
14. Breakfast food
16. Editorial instruction
17. —— Arden
19. Top portion (abbr.)
20. Leave out
23. Amplifying system (abbr.)
24. Anthropoid
25. Foremost
27. Nobleman
29. —— Mauro
30. From
32. Without (Fr.)
33. College degree (abbr.)
34. Lift
36. "Little Sir ——"
38. Auto shelter
42. Only
44. Heaped
45. Doctrine
46. Notions
47. Withered
48. Antlered animal

DOWN
1. Kind of measure
2. Eskers
3. Thoroughfares
4. Devil
5. Defective
6. —— stew
7. Nasty child
8. Study (3 wds.)
9. Ocean (abbr.)
11. Damp birds (2 wds.)
15. Trim
18. Truck compartment
20. Unusual (sl.)
21. Marvels
22. Man's name
24. Constellation
26. Also
28. Jockey's position
31. Haze
34. Error (sl.)
35. Tasty
37. Sharpen
39. Sailing term
40. Equipment
41. Sullivan, Ames, etc.
43. French season



SOLUTION to previous Crossword Puzzle

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"The Coming Kingdom"

(Vervolg van pag. 5)

eind maar ook aan het begin van de Godsopenbaring zou de A.A.C.S. duidelijker en klaarden moeten spreken.

Men is het niet geheel eens b.v. met Kuitert (Ambiguity).

Maar, hoe denkt men over de brandende kwestie van: "de evolutie van de mens" waarvan de Nieuwe Theologie uitgaat? De beginselverklaring van de A.A.C.S. spreekt van geloof aan de H.S. naar de "sense" van de belijdenisgeschriften. Sense, zin, bedoeling, is zeer onbepaald tegenwoordig. Progressieve theologen kunnen dat ook onderschrijven. De gewone man vraagt iets, dat meer concreet is.

En dan vraagt hij allereerst, hoe staat de A.A.C.S. tegenover die theistische Evolutie leer? Het duidelijkst komt dat standpunt uit, als we vragen, hoe nu Genesis 2 moet worden gelezen.

Heeft God daar een volwassen man geschapen en een deel uit hem genomen en daaruit de eerste vrouw gevormd, en die plaats toegesloten met vlees, zoals het daar staat?

Laat men daar nu eens zonder omwegen op antwoorden, daar heeft de gewone man **recht** op.

Is dit de beschrijving van een werkelijk gebeuren, **ja of neen?**

Daarmee staat en valt de gehele theistische evolutieleer en in nauw verband daarmee staat de onfeilbaarheid van de H.S.

Onduidelijkheid en vaagheid op deze beide punten kweekt verwarring en op de duur chaos in kerken en scholen.

Want het "Kingdom" komt niet door humanistische wereldheerschappij. Ook niet als eindstadium van een progressief evolutieproces.

Maar het komt evenmin door een verandering in de "American way of life".

Dat Kingdom komt, als na mislukking van alle menselijke en demonische pogingen God het bewind weer in handen neemt (Op. 12:17 en 18) en door herschepping een nieuwe hemel en aarde geeft. (2 Petr. 3:12 en 13).

Zeker, Christenen moeten alles doen om **deze** aarde zo leefbaar mogelijk te maken. Maar men moet er, gezien de Profetie, niet te veel van verwachten. Wij zijn hier in **deze** bedeling niet op weg naar een Christelijke heilstaat.

Want op die wijze zal "the coming Kingdom" blijken te zijn een **Fata Morgana.**

P. VanderWerff.

Thamesford, Ont.

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The Lord Moves in Mexico

(of which I was a witness)

by D. FARENHORST

③

The most thrilling experience of my visit to Mexico was probably the establishment of a Christian church in the back country. As an introduction, however, I have to tell something of the organizations which are mainly responsible for this development.

Wycliffe Bible Translators Inc.

To say that in Mexico the Spanish language is spoken is only partly true. In Mexico City it is indeed Spanish, but in the deep valleys and on the steep mountainsides different languages and dialects are spoken, which have little or no connection with Spanish. Many languages of the tribes are unwritten. To give them a Spanish bible would not do any good, since most of the language would be beyond their grasp. The language they speak has been handed over from father to son. There is no grammar or dictionary. The aim of the Wycliffe Bible Translators is to learn the language of these tribes. Then they write them down after having formulated adequate practical alphabets. They analyze the grammar, they master the idioms, and they produce literary materials. Then they translate the Word of God and teach the people to read it and to write in their own language.

It is clear that for this work rather intelligent people are needed. To master a language in such a way is not everyone's job. Yet there are more than 2000 unwritten languages, and these tribes comprise 5-8% of the world population, or 150 million people.

Translators are well trained, not only in linguistic fields, but also in very practical ways. They have to learn how to live in the jungle, which means that they have to learn how to build a house, how to grow food, how to assimilate the customs of a certain tribe. Moreover, they receive a thorough medical training.

It is the underlying conviction of the Wycliffe Bible Translators that the Scripture must be provided in the only language they really understand — their own.

Missionary Aviation Fellowship (MAF)

The aim of the Missionary Aviation Fellowship is to keep contact with the missionaries (Bible Translators) in the jungle. This is much more difficult than it looks. The pilots use small planes since often they have to land on tiny air strips. They have to know the often treacherous mountain areas. They do not fly over the high mountains but in between them. Their work is often hampered by the fact that clouds remain hanging in between mountains, which makes landing or taking off impossible. Moreover, flying in a cloud is very hazardous. Yet without their skilled help the work of the Wycliffe Bible Translators would be very difficult.

The MAF now works in various parts of the world. Airmen with the Fellowship meet certain prescribed standards, involving not only Christian education, age, pilot rating, experience and proficiency, but also airframe and engine rating. Radio personnel must meet similar rating, experience and proficiency requirements.

World Home Bible League

The World Home Bible League in Chicago, Ill. started out as a simple method to bring Bibles in Bibleless homes. It now serves pastors and lay workers in 29 countries.

The League has offices and uses voluntary missionary personnel in programs in India, Ceylon, Japan, Hong Kong and several South and Central American countries, besides those in the U.S.A. and Canada. It maintains its own offices in Chicago, Toronto and Mexico City. It operates closely with the Wycliffe Bible Translators Inc.

This small introduction was necessary to explain a thrilling experience which I had when I attended a service in which a Christian church was established in the jungle of Mexico.

Not anticipating this event Rev. Schemper took us to the Mexico International Airport, where we boarded a Mexican Airways plane to Oaxaca. After a 45-minute flight we landed and from there a taxi brought us to Mitla, a little village. In Mitla we boarded a small plane of the Mission Aviation Fellowship, after Mrs. Mood, the pilot's wife had surprised us with an excellent breakfast. It took us about half an hour to fly to a small airstrip in between the mountains, about on hour's walk from Cuatlan. The name Cuatlan means "the place of a serpent", which illustrates the strong superstitious belief of the people.

BOARD MEXICAN WORLD HOME BIBLE LEAGUE

Back row, left to right: Attorney Efrain Espinosa; Victor Erana; Joroe Cupido; Pedro de Koster; Santos Galen (Office Manager); Carlos Felix. Front row: Mrs. Joroe Cupido; Miss Carmelita Gutierrez, Dir. of Evangelism of Methodist Church in Mexico City; Mrs. Alicia Erang; Mrs. C. Schemper; Prof. C. Schemper.

There for the first time I met a Wycliffe Bible translator. His name unmistakably reminds me of his Dutch descent: Searle Hoogshagen. Mr. Hoogshagen has been in Cuatlam from 1951, off and on. He is married to Mrs. Hoogshagen who is from Irish descent. During the time that he lives in Cuatlan he has made an abridgement of the Old Testament in the language of the tribes among which he lives, plus a few books of the New Testament.

I relate this in a few words but what this means is in fact a history of the man's life. When he first arrived in Cuatlan, after having been flown in by an MAF plane and having further travelled with mules, he found that evangelicals were unwanted in the village. It was the conviction of the population that bibles had to be burned. The language had no prestige. It took several years to establish rapport with the people. The medical knowledge of Mr. and Mrs. Hooghagen was a bridge indeed, but it took two years before the first medicine could be handed out. Medicine was (and still is) practised by witchdoctors.

The first stay among the tribes was extremely difficult for the Hoogshagens. Those white people were not trusted. Worse, they were unwanted. But they were there and their only protection was their government papers, for which the population showed some respect indeed. They had to build a house for themselves, but there were no materials except what the jungle provided for. There was no food, except what they could find in the woods. There was no one to have a conversation with, because they knew nobody, neither did they understand their language. It is almost impossible to understand how people can live that way. Moreover, the tropical climate brought its own dangers. And their only motive to suffer all these things was to bring the Word of God to those people. There was no other motive.

When I heard that story, which was told very simply without any presumptions, I stopped to think about what I was doing for the Lord. Here are people who have left everything, who have given up every convenience, who have completely denied themselves, in order to bring others to the Saviour of the world. And here was I, who frankly speaking have sometimes thought that I was busy in the Kingdom of God. There is simply no comparison. Sure enough, when I met some people of the jungle in the companionship of Mr. Hoogshagen, they greeted me very politely. They did this now, but that was 18 years after Mr. Hoogshagen landed in their territory. They apparently accepted me only because 18 years ago Mr. Hoogshagen broke through their wall of superstition and idolatry. I saw with my eyes and I heard with my ears that there are people on this earth who sacrifice everything for their Lord, but I would not dare to stand beside them. Their reward is written down in heaven, but by a human yardstick their reward on earth was nothing but hostility and mistrust. At least at the beginning of their stay.

A small plane of the Missionary Aviation Fellowship lands on a tiny airstrip in a mountainous area. These planes are flown by highly skilled pilots.

The battle, moreover, is not won by a long shot. Mr. Hoogshagen showed me a tree where regularly offerings are still made. At that tree the Indians still bring their offerings of chickens and turkeys, where they sacrifice of the little money they have, where they place their flowers as an offering to the gods, and where candles are placed to represent their prayers. 18 years of constant labour have by far not convinced all the people that there is but one God. In other words, Mr. Hoogshagen's work is not finished for a long time.

The Wycliffe Bible Translator in Cuatlan, Mexico, with his wife, and their (adopted) daughter.

And yet . . .

After the MAF plane had brought the other half of our group we set out for the village, about an hour's walk through jungle, over a river, and through coffee plantations. It was hot. Although the tropical sun did not come from behind the clouds, the air was very humid. When we arrived at the Hoogshagen's residence we could see first hand in what kind of a house these people live. Everyone, even the poorest among us, lives in a better house than the Hoogshagens.

We saw the dispensary, neat and clean, but it could not be compared to the smallest doctor's office in our western world.

Mrs. Hoogshagen told us some of her experiences. There was a lady who suffered from internal bleeding. After treating her for some time it was clear that she was recovering. Then, however, the Hoogshagens left for a short furlough and they asked the lady to go to the nearest Wycliffe translator for further help, but she refused. After their furlough they found the lady back in the same state as before the treatment, which means that they could start all over again.

A man was treated for a certain illness and when he recovered he ascribed to them the same worship as he would have done to the witchdoctor. It took the Hoogshagens the longest time to convince the man that not they but that the Lord had cured him and that they were but instruments in the Lord's hand. Finally he began to see what they meant. Now he is a believer.

Another lady was treated and showed signs of recovery. Halfway through the treatment procedure she did not come back anymore and soon they found out that she had returned to the witchdoctor. However, after a long time she returned to the missionaries but then her condition was much worse than when they began the first treatment.

Endless patience is required to win the confidence of the people. Patience and prayer — much prayer. God is not always in a hurry, but sometimes takes His steps slowly, yet irresistably.

What that means, we were to see in the service which was planned for the evening.

(To be continued.)

The Hoogshagens in front of their house in the jungle.

Pilot Mood with another Wycliffe Bible Translator, Dr. C. Rensch. The same pilot flew us with the same plane to Cuatlan.

(Photo: C. Schemper)

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WORLD OF YOUNG WRITERS

(Co-sponsored by the Dutch Immigrant Society, 2216 Edgewood S.E., Grand Rapids, Mich., 49506

Editor: COR W. BARENDRECHT

ssays - short stories - drama - poetry - journalism

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English It's NOT

Remember when hippie meant big in the hips,
And a trip involved travel — in cars, planes and ships?
When pot was a vessel for cooking things in,
And hooked was what grandmother's rug might have been?
When fix was a verb that meant mend or repair,
And be "in" meant simply existing somewhere?
When neat meant well organized, tidy and clean,
And grass was a ground cover — normally green?
When lights and not people — were switched on and off?
And the pill might have been what you took for a cough?
When camp meant to quarter outdoors in a tent,
And pop was what the weasel went?
When groovy meant furrowed, with channels and hollows,
And birds were winged creatures, like robins and swallows?
When fuzz was a substance that's fluffy like lint,
And bread came from bakeries, not from the mint?
When square meant a 90-degree angled form,
And cool was a temperature not quite warm?
When roll meant a bun, and rock was a stone,
And hang-up was something you did to a phone?
When chicken meant poultry and bag meant a sack?
When junk meant trashy castoffs and old bric-a-brac?
When jam was preserves that you spread on your bread,
And crazy meant balmy, not right in the head?
When cat was a feline, a kitten grown up,
And tea was a liquid you drank from a cup?
When swinger was someone who swung in a swing,
And pad was a soft sort of cushiony thing?
When way out meant distant and far, far away,
And a man couldn't sue you for calling him gay?
When dig meant to shovel and spade in the dirt,
And put-on was what you would do with a shirt?
When tough described meat too unyielding to chew,
And making a scene was a rude thing to do?
Words once so sensible, sober and serious
Are making the freek scene like psychedelirious
It's groovy, man, groovy. But English it's not,
Methinks that the language has gone straight to POT.

— Anonymous.

CONCEIT

I was created by tender hands.
Those that surrounded my frame
Put their knowledge and life into me.
With great pains I was carefully lifted up —
Slowly, so as not to be lost.
Twisting and turning, I was free
To climb and fall again.
Seeking out the unknown and new,
I was always watched.
If I seemed to be coming too close
To an ominous object,
I was carefully guided away.
I did not mind this too much at first,
For everything was new.
Time passed though; resentment grew
As continuously I was dragged in
When I wanted to soar to new heights.
It angered me that the one who had made me
Felt that it was his right to direct me
And pull me in when danger was near.
I wanted to choose my way.
Sensing that soon a darkness would come
And the creator would bring me to himself,
I rebelled.
I wanted to break the ties,
Seek my own way.

Soon the boy's beautiful kite
became strangled in a dark tree.

— Kathy Osenga.

ODE TO A PEN

The pen — that marvellous instrument
conveying words to the innocent
Word of wisdom, words of praise,
words of hope and words of faith;
Good words, bad words, swear or slang,
move from the mind through the hand
to the pen.

Ballpoint, quil, nylon, felt,
croquil or crown, the sentiment
moves in curls and lines and bows,
some are blasts and some are blows,
some artistic, some poetic,
some unite and some dissolve.

It is the mind that moves the pen
which scratches
where it doesn't itch.
Use a pen and you will find:
it does not get on paper
before it's on your mind.

C.G.S.

A SONNET ON SELF

Here masked and hid I walk and run within
the semblance of a smile and hands and eyes
My thoughts are killed before the words begin,
my touch unsensing, soundless still my cries.
To break my self the dying, drugged and damned
I hold, I hope, I reach to turn — be led
from death and silence — screaming peace, demand —
my penance my be done, my guilt be dead.
And reaching, falling, shout with sobbing beath
and running blind in free-sin fog, and bound
unbound and free, grave-caught in life, in death,
beg words and Christ-caught person, sight and sound.

Before this God to laugh, to see, to give
a smile and words and hands and eyes, to live.

— C.W.C.

Short Story

Struggle for Survival

Hidden by the fading light of dusk, a great horned owl circled over the reeds. The target was a coachwhip snake sliding lazily down the bank and in one swift plunge the owl was upon him. Miscalculating, he landed on the flailing tail insteal of the head. Vainly he tried to strike the snake with outstretched talons, as it coiled itself tight around the owl's wings. The bird frantically bit the snake and as it loosened it's hold, gave another fatal bite just behind the vulnerable head.

Clutching his prize, he flew to his roost in an oak. Bloody though he was, the owl was a beautiful bird. His body was snowy white ridged with black. A warm, golden brown robed his wings and head. Huge binocular eyes with their third eyelid and a proud, curved beak gave his face a strange, fierce expression. Jutting underneath him were two scaly grey feet. Short and squat, they could unsheath their swords of fury instantly.

Since the coachwhip was more skin than flesh, the owl scanned the darkness with his great unblinking searchlights for more game. This, however, was just a formality for his real prowess lay with his ears. His ears were mere long slits on either side of his head, covered with feathers. Soon he caught a rustle and then a desperate squeak as a stranded young field mouse called for its mother.

Silently gliding overhead the owl exacted the position of the mouse. In one swoop the helpless creature was trapped in the claws of the owl. This soundless flying was a major asset to the owl's livelihood. The wing feathers worked like mufflers in the form of comb-like fringes. Rodents, whose hearing is excellent, could be fooled into dropping their guard.

The owl lived in solitary splendor. This was necessary because of the range needed to feed one owl. His "area" consisted of almost twenty square miles. Defending it zealously against intruders was the only safeguard of his ownership. That evening though, he allowed an invader to remain. She was a pretty owl, but more important she could take care of herself.

In a few weeks she began to lay. The eggs were white with grey specks for camouflage. Incubating commenced immediately and eventually brood spots appeared on the mother. These spots were patches where feathers and fat disappeared to allow a concentration of blood vessels. This raised the temperature of the skin.

After a couple of days the first egg hatched. With an egg tooth the baby owl chipped tirelessly until free and then watched as his brother and sister did the same. Helpless and pink at birth, the infants were soon eating voraciously. The parents scourged the countryside for game.

One day, returning from a hunt at early dawn, the father owl was enraged to discover a red fox prowling at the foot of the oak. Puffing his feathers to appear big and ugly, the owl jumped at the fox's face. With a frightened yelp the terrified fox turned tail and ran.

Several weeks passed by and soon the young ones were ready to learn how to fly. Patiently the parents showed them the techniques. It wasn't till they were given a little push, however, did any results occur. Later the mother also left and the father was abandoned to face the coming winter alone.

It was about this time that a serious mishap took place. Having no luck with hunting all night, the owl was elated when he came across meat. It was dead but the owl was too hungry to care. He swerved downwards quickly, one claw already touching the food. With a simultaneous reaction a steel trap clamped down on the foot.

Excruciating pain seared the bird's body as steel teeth dug deeper with every moment. With a flurry of feathers the owl tore savagely at his metal bondage. The effect was almost mortal. He collapsed with rasping breath to revive.

All through the long night the owl fought the trap and fought predators looking for an easy meal. Somewhere between life and death he liberated himself. In a pitiful state of injury and minus one leg he crawled away and hid under a shrub. The day passed fitfully; the owl conscious only a small part of the time. Late in the afternoon the will triumphed over the body and the owl flew dispirited homeward.

He slept through the night and the next day, but soon the pangs of hunger assailed him. He needed food to live, and his foot feeling numb but not painful he decided to try his luck. The fawn nestling under shady ferns was too heavy for one leg and smaller animals eluded him. His hunger drove him to hunt till noon, but he could catch nothing.

At early evening he was up and around again. This time he chanced upon a field mouse in the open. The pain in his belly appeased, he returned to the oak.

Cold stalked stealthily on the land and the owl had a continual struggle to find food. He was growing more accurate, though, leaning slightly to the right to insure game in his good talon. He was becoming more sly too relying on this heavily.

Sometimes he would wait for over an hour by a particular run until some unsuspecting rabbit would come browsing by. With the same characteristic speed as of old, he would hurl himself upon it. Half-smothering it, half-ripping it the owl would kill the rabbit.

Spring stole in almost as quietly as winter and with it came the owl's mate. They had a happy reunion and raised a healthy nest of young. The struggle for survival was over. As he guards his home, you can look beyond his grim features and almost glimpse the ol smile.

— Cathy Boer.

(Descriptive Paraphaph)

THE TREE

The tree was a breathtaking blaze of flamboyancy. Each unique little leaf was tinged with the early morning frost, which sparkled over the entire tree. This vivid, heralding banner of fall, when viewed from a distance, resembled a magnificent rainbow. Its blazing hues, irridescent against the rising sun, included a bold scarlet, bright ocher, a rusty brown, fading yellow, and splotches of leftover fern green from summer. It seemed as if an artist had spattered drops of green paint over the tree. The other trees were a sad picture compared to this lovely masterpiece of fall.

Rita Schalkwyk,
Grade 9.

Letters

Dear Editor:

A reply from the readers on the essay and poetry contest has been asked. In my opinion, "Growing Pains" deserves 1st prize. I cannot appreciate poems like "A familiar face in Hollywood," nor "A stormy night."

According to Judges of literature, "What succeeds is less what accords with abstract principle than what works on readers."

I wonder how many readers get the illusion of the poet — or are delighted by it? Or is the judging done on skill?

I am still looking for good Christian poetry.

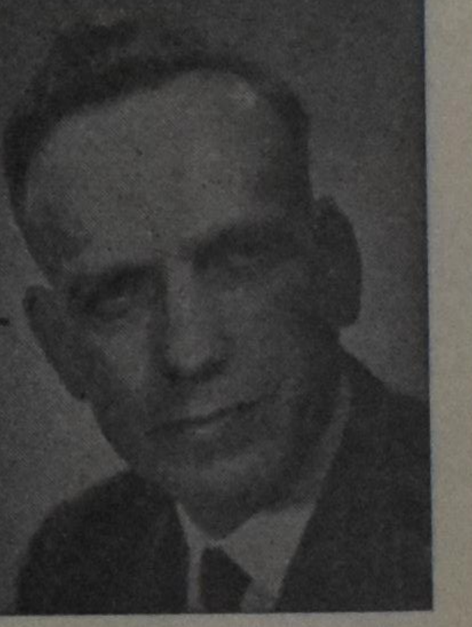
Mrs. Harriet Schuld,
Lethbridge, Alberta.

— Thank you for your comments, and please, keep looking.
— ed.

TOP SECURITY was in force at a Toronto printing plant for the first time since Confederation for these new stamps which will feature Canadian landscape paintings by the famed Group of Seven. First issue will go on sale Sept. 18.

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talke extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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We wish to announce that the Lord Jehovah has blessed us with the birth of a son,

MARCEL ADRIAN

born August 27, 1970.

Adrian and Mary Guldemond, née VanderKooy.

R.R. # 3,
Woodbridge, Ontario.

With gratitude to God, Who once again has made everything well, we wish to announce the birth of our daughter

BONNIE LOUISE

A sister for Cathy Lynn, Stanley, Margaret Anne, Marlene Joy.

Born August 29, 1970.

Bill and Dorothy Weiland (nee Bos).

R.R. 1, Camlachie, Ontario.

With joy and thanks to our Lord we announce the birth of our daughter

JANET RUTH

Born September 3, 1970.

A sister for: Ina, Clara, Elly, Eddy, Henry, Harold, John.

Mr. & Mrs. Harm Kelly.

R.R. # 2, Dunnville, Ontario.

With thankful hearts to our God, we are happy to announce the birth of our daughter

JEANNE LOUISE

Born Sept. 13, 1970.

Sister for Joanne, John, Fred, Casper, Carolyn and Erie.

Cas and Mary Rekman, nee Kapteyn.

1172 Carr St., Sarnia, Ont.

Mr. and Mrs. Chris Troelstra of Terrace, B.C. are pleased to announce the engagement of their eldest daughter

BERTA

to

Mr. MARTIN DEN HAAN

son of Mr. and Mrs. A. M. den Haan of Alliston, Ont.

Mr. & Mrs. H. Schuilenberg of 25 Golding Avenue, Brampton, Ontario are pleased to announce the engagement of their daughter

HELEN

to

GILBERT

son of Mr. & Mrs. E. Huizinga of 34 Royce Avenue, Brampton, Ontario.

October 3, 1970.
Brampton, Ontario.

Mrs. G. Sikma, 39 Horsey, Bowmanville, Ont. is pleased to announce the forthcoming marriage of her daughter

BETTY

to

Mr. WILLIAM FLIKKEMA

son of Mrs. J. Flikkema of Streetsville, Ont., to be held D.V. October 3, 1970 at 4 o'clock in the Maranatha Christian Reformed Church, Bowmanville, Ont.

Rev. J. Nutma officiating.

Mr. & Mrs. K. Sinkgraven of R.R. # 2, Brampton, Ont. are pleased to announce the forthcoming marriage of their daughter

JANET SUSAN

to

Mr. JOHN SCHOLMAN

son of Mrs. J. Scholman and the late Mr. John Scholman of Wellandport, Ontario.

The wedding will take place on October 3, 1970 in the Immanuel Christian Reformed Church, Brampton, Ontario.

Rev. P. M. Jonker officiating.

Reception from 4-5 p.m.

HUNTERS

Who is interested in deer hunting on 350 acres of land ± 40 miles North of Peterborough? Nov. 2-7 or Nov. 9-14. Please state amount of people in party. Letters under No. 2290, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

On September the 23rd, 1970 we hope to celebrate with our parents

Mr. & Mrs.
J. H. SMEES

R.R. 1, Hopewell,
Picton Co., N.S., Canada

the occasion of their 50th wedding anniversary.

Their thankful children and grandchildren in Holland, Canada and U.S.A.

Open house from 2-4 and 7-9 that day at home.

Op 2 oktober 1930 in de Gereformeerde Kerk te Andijk, Nederland trouwden:

GERBRAND VANDERLEEK
en
GRIETJE MANTEL

— —

PIET MANTEL
en
CORNELIA VANDERLEEK

Op 2 oktober 1970 D.V. zullen de twee bruidsparen samen met hun kinderen, familie en vrienden hun trouwdag herdenken.

Wij danken God dat Hij hen 40 jaar voor elkaar en voor ons heeft bewaard.

Hun kinderen en kleinkinderen:

St. Catharines, Ont.:
Kees en Diet Vanderleek, Wilma, Gordon, Henry en Caroline.

Hamilton, Ont.:
Nel en Henk Hornsveld, Don, Gordon, Paul en Marrianne.

Vineland, Ont.:
Thea en Bob Kempenaar, Robert, Grace en Linda.

Ancaster, Ont.:
Piet en Joke Vanderleek, Kevin, Wendy en Gerbrand John.

Haarlem, Nederland:
Nel en Co Stuart, Corrie, Johan, Ina en Gertrude.

496 Cochrane Rd. S.,
Hamilton, Ont.

On October 1st, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

ADRIAAN VANDERWIEL
and
JACOBA VANDERWIEL (ROMEYN)

the occasion of their 40th wedding anniversary.

May the Lord bless them for each other and for us in the years to come, is the wish of their thankful children and grandchildren.

Abbotsford:
Lien and Henk Reitsema, Clarence, Ray, Diane, Ruth, Sharon.

Burnaby:
Tony and Corrie Vanderwiel, Corrine, Adrian, Freda.

Open house will be held at their residence, 663 #5 Road, Richmond, B.C. on Oct. 2nd, 6 P.M. to 10 P.M.

Schoonoord 1935 — Woodstock 1970

Deeply thankful to God we remember what He has given to us in our parents

JOHN KOOPS
and
MARIA KOOPS—LAMBERTS

on the occasion of their 35th wedding anniversary on September 23, 1970.

Iron Springs, Alta.:
Ralph and Anne Koops, Jeffrey Kenton.

Brampton, Ont.:
Andrew and Hazel Siderius, Marvin John.

Grand Rapids, Mich.:
Donald and Anne Houseman.

Stratford, Ont.:
Clarence and Wilma Sol, Karen Irene, Kevin.

Grand Rapids, Mich.
Harry Koops.

"As for me and my house, we will serve the Lord."

R.R. # 7,
Woodstock, Ontario.

We are grateful to the Lord, that we may celebrate with our parents

LUUT HAAN
and
AAFKE HAAN (BOS)

their 25th wedding anniversary on September 26, 1970.

Hank & Ruth Haan.
(Annette)
Don & Helen Haan.
Dick & Tini Bouterse.
Ralph.
Irene.
Willy.
Yvonne.
Jack.
Louis.

Reception for friends and relatives at Westmount Christian Reformed Church, Darry Lane, Strathroy on September 25th at 8 p.m.

R.R. # 5, Strathroy, Ontario.

On September 28, 1970 we hope to celebrate with our parents

JACOB QUARTEL
and
AALTJE QUARTEL—ZANDBERG

the occasion of their 25th wedding anniversary.

"O Lord, thou hast been our dwelling place in all generations." Ps. 90:1

Johanna.
Christine.
Ineke.
Pauline.
Juliana.
William.
Jacqueline.
Jan.

Ilderton, Ontario.

1940 — 28 Sept. — 1970

On September 28, the Lord willing, we hope to celebrate with our parents

LAMBERTUS SEINEN
and
HERMINA SEINEN, nee WITHAAR

the occasion of their 30th wedding anniversary.

Houston, B.C.

Henk	Jenny
Ali	Mary
Jean	Betty
	Nancy

Ottawa, Ont.:
John & Margaret Wynia,

Elly May	Doreen
Gail	George

Box 52, Houston, B.C.

Vanuit Koekange, Nederland ontvingen wij het bericht dat onze lieve moeder, groot- en overgrootmoeder

ZWAANTJE STEENBERGEN—HUMMEL,

sinds 1964 weduwe van Roelof Steenbergen, op de leeftijd van 80 jaar plotseling van ons is heengegaan, naar haar Hemelse Vader op wie zij volkomen vertrouwde.

Ps. 138:4 (berijmd).

Guelph:
J. de Weerd—Steenbergen.
H. de Weerd.

Koekange:
R. Steenbergen.
E. Steenbergen—Verschoor.

Ayr:
G. Fluit—Steenbergen.
K. Fluit.

Alma:
T. Lopers—Steenbergen.

Voorst:
L. van Mulligen—Steenbergen.
H. van Mulligen.

Apeldoorn:
J. C. Kroes—Steenbergen.
H. P. Kroes.

Ruinerwold:
W. Slomp—Steenbergen.
S. Slomp.

Rotterdam:
L. Ottow—Steenbergen.
B. Th. Ottow.

Klein- & achterkleinkinderen.

Koekange, 7 sept. 1970.

Op 4 september 1970 heeft het de Here behaagd tot Zich te nemen door een droevig ongeval onze lieve zoon, broer en oom

PLEUN PIETER VANDER ENDE,

op de leeftijd van 21 jaar, en zijn lieve verloofde

JUDITH GAYLE NORTON,

op de leeftijd van 19 jaar.

Hetzij wij dan leven, hetzij wij sterven, wij zijn des Heren. - Rom. 14:8

Veilig in Jezus' armen,
Veilig aan Jezus' hart.

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Pl. P. Vander Ende.
J. C. M. Vander Ende—Vander Wees.

Rexdale, Ont.:
Nelly & Peter.

Hornby, Ont.:
Yerry & Betty.

Hamton, Ont.:
Tom & Liz.

Bracebridge, Ont.:
Cathy & Dan.

Burlington:
Riki & Jim.

Neven en Nichten.

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Hornby, Ont.

Na een langdurig, maar geduldig gedragen ziekte behaagde het de Here tot Zich te nemen mijn innig geliefde man, vader en grootvader

IZAAK STANS,

op de leeftijd van 73 jaar.

"Waakt op gij die slaapt en staat op uit de doên, want Christus zal over u lichten."

8 September 1970.

Rotterdam, Holland.

N. E. Stans—v. d. Ent.
Kees Stans.
Niek en Muriël Stans, Heerde.
Arie en Ina Stans, Dordrecht.
Aat en Mieke Stans, Hoogvliet.
Bernard en Truus Stans, Enschedé.
Henk en Janneke Stans, H. I. Ambacht.
Emmie en Wim Stuy, Halsteren.
Sjaan en Peter Ponsen, Rexdale, Ont.

en 24 kleinkinderen.

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John 11:21-27

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Na een langdurig lijden nam de Here tot Zich onze geliefde vrouw, moeder en grootmoeder

HELENA JOHANNA VAN DRIEL,
geboren VAN SCHIE,

in de ouderdom van 77 jaar. Echtgenote van Gerrit van Driel.

Henk en Sjaan van Driel, Leiderdorp, Holland.
Jan en Annie van Driel, Arnhem, Holland.
John en Jacky van Driel, Chelmsford, Ont.
Gerrit en Ans van Driel, Leiderdorp, Holland.
Cor en Jake van Driel, Hamilton, Ont.
Lenie en Henk van Rijn, Katwijk, Holland.
Dirk en Lydia van Driel, Leiderdorp, Holland.
Jaap en Tinie van Driel, Uithoorn, Holland.
en kleinkinderen.

13 September 1970.
Leiderdorp, Holland.

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Credibility Gap in Religion

by LOUIS CASSELS *)

I doubt it is necessary to adduce evidence to demonstrate there is a credibility gap in religion as well as in politics. Because all of us are engaged in the business of religious communication, it may be worthwhile to focus our attention on some of the causes of this gap, and to consider some things we may be able to do about it.

First, I suspect that we may sometimes stimulate skepticism rather than belief by being **overly-positive** in our assertions. The person who believes something strongly — as, for example, I personally believe strongly in the reality of God and the historicity of the Resurrection — is apt to feel that the best way to convince disbelievers is to grab them figuratively by the lapels and shout at them: "I am CERTAIN this is true — You MUST believe it."

This approach may work with people who are so unsure of their own beliefs they are ready to accept **any** view that is presented to them with sufficient dogmatism. But it is likely to boomerang with many others. People of our time are subjected daily to so many attempts at brainwashing . . . to so many high-powered and unqualified claims by advertisers, politicians and pundits of the news media . . . that they have developed a defense mechanism which causes them to react with automatic skepticism to any statement that seems to suggest, "This is the way it is . . . there can't be any other point of view."

Without advocating wishy-washiness in Christian witness, I submit for your prayerful consideration the suggestion that we just might win a more attentive hearing, in the present climate of public opinion, by professing **faith** rather than **certitude** . . . by saying, "I believe" instead of "I know" . . . by acknowledging there is much we do not know and **cannot** understand . . . and confessing that we, too, know what it's like to be assailed by doubt and confusion and uncertainty . . . as most of the human race is, most of the time.

I think we must also be entirely candid in acknowledging the force of some of the arguments that can be made **against** belief in God. For example, it is a great error, I think, to be too glib about the problem of evil; Why does a loving God permit pain and suffering in His world? I'm familiar with all of the classic Biblical and theological answers — and I personally have no difficulty accepting them. But I've never yet seen these answers to be really helpful to a human being in a moment of agonized bereavement. What a person needs in that moment is not rational explanation, but actual experience of the fact that "underneath are the Everlasting Arms." When people ask, "Why did God let this happen?" the best and most reverent answer may be, "God only knows."

Another major barrier to religious communication in our time is an attitude of mind which nearly all of us have absorbed — more or less without realizing it — from our contemporary culture. The great Jewish scholar Will Herberg calls it "creeping materialism" and says it affects a great many people who do not think of themselves as being atheists. It is a set of mind which finds it difficult to accept as **really real** anything that cannot be identified, measured, analyzed and verified by the methods of physical science.

Obviously, if people assume that the only realities that count are those which are in some sense physical or material, they will find it very difficult even to conceive of God, let alone trust their lives to Him.

I think it's time we tackled head-on this widespread notion that modern science has somehow invalidated belief in God. Actually, just the opposite is true. As the great French scholar Claude Tresmontant observed recently, modern science has made it easier — rather than harder — to believe in God.

Ironically, the most persuasive scientific argument for God stems from a field of study which many churchmen once regarded as a menace to faith: biological evolution. If the universe consisted solely of mindless matter, and was governed solely by blind chance, we would expect it to obey the second law of thermodynamics, which calls for a constant breaking down of complex forms into simpler forms, as energy seeks an equal distribution.

But evolutionary science has demonstrated that exactly the opposite is taking place. Throughout the ages, matter has been evolving upward, into ever more complex and differentiated organisms. Those who would deny a creative will and purpose in the universe cannot explain this phenomenon. Nor can they account for the even more wondrous fact that mindless matter somehow has been able to endow itself with consciousness and thought. The only way these facts can be fitted into a materialistic hypothesis, Prof. Tresmontant points out, is by "crediting matter with all of the attributes that theologians specify as belonging to God."

A noted American biologist, Edwin Conklin, makes the point more bluntly: "The probability of intelligent life originating from accident in a mindless universe," he says, "is roughly comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop."

Please note, I am not suggesting that we set out to **prove** the existence of God by purely rational arguments. This is a footless enterprise, which invariably founders on a subsidiary dispute over what constitutes adequate proof. All we need to say, I think, is that, on purely rational and scientific grounds, the case for God is a great deal stronger than any case that can be made against God. Belief in God is not only intellectually respectable: it is the **MOST plausible inference** from the available data.

A third major impediment to religious communication today is our deeply-entrenched habit of appealing to **authority** in presenting the Christian message. Roman Catholic teaching stresses the authority of the **Church** and its hierarchy. "You can believe this," it tells people, "because the Church guarantees its truth." Protestant teaching stresses the authority of the **Bible**. "You can believe this," it says, "because the Bible says it's so."

This approach worked very well in another age. But it is not very productive in a culture whose dominant characteristic is skepticism of **all** purported authorities. When we tell people that the Church says this, or the Bible says that, we persuade them only insofar as they are prepared to acknowledge the Church, or the Bible, as a sure guide to truth. And that is precisely what millions of people today are **not** prepared to acknowledge.

In this situation, I am inclined to believe, it might be better if we based our appeal to unbelievers, not on the authority of a book or an institution, but directly on our personal experience of the Grace of God.

Lest you think this heresy, let me remind you this is exactly what the early Church did. And that, I think, is one reason its gospel spread like wildfire across a Greek and Roman world that was fully as cynical about received authority as our own.

Would it not be helpful if we — like the early Church — talked a bit less about abstract doctrines and dogmas, and a great deal more about the Holy Spirit, who still dwells among us, healing, renewing, transforming, uplifting and giving life?

I suspect that we might get an amazing response to a forthright proclamation of the Indwelling God. College chaplains tell me that today's students are skeptical of traditional religious doctrines and alienate from the institutional church, but they have an enormous interest in mysticism . . . in the possibility of direct experience of the reality of God.

Note also the tremendous upsurge of popular interest in astrology, spiritualism and other occult arts. A leading psychotherapist said recently that people are turning to these ancient superstitions because, in his words, "so many churches have failed to respond adequately to the widespread human hunger for direct personal contact, of a revelatory nature, with a supra-human agency."

Is this not precisely what the Christian community has to offer mankind: "direct personal contact, of a revelatory nature, with a supra-human agency"? Or, to use our terminology instead of psychology's, the presence and power of the Holy Spirit? We certainly have no monopoly on this presence and power . . . It is **not** ours to give or withhold, and it sometimes makes itself felt very strongly **outside** of our fold. But the church was founded as a fellowship in which the Holy Spirit's presence and power were most readily and certainly experienced. That was the church's original mission. It still is its most important mission.

In bearing witness to our personal experience of the Holy Spirit, we should be very scrupulous not to substitute zeal for truth: if there is the slightest dishonesty in our testimony, people will spot it and discredit all that we or anyone else can say about God. We do not need to claim more certainty than we possess. God has no need of false witnesses.

But if we can tell the world, in all truth, that we **have** encountered God as a puissant factor, in our own lives; if we can humbly confess the changes that have taken place in our grubby and self-centered hearts as a result of His grace; if we can say to our neighbor, "Look, I'm no better than you, I may be much worse inside, but even I have experienced the forgiveness and love of God" . . . not everyone will believe us, but I think a lot more people will listen than are listening now.

---

*) Louis Cassels is senior editor, United Press International, and the author of a syndicated newspaper column appearing nationwide. This **article** is the condensation of a speech Mr. Cassels delivered in Washington, D.C. at the 22nd annual convention of the Evangelical Press Association.

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